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THE BRAHMO SOMAJ

Preparing for Publication,

KESHUB CHUNDER SEN'S ENGLISH VISIT.

AN AUTHORIZED COLLECTION OF HIS PRINCIPAL ADDRESSES DELIVERED IN ENGLAND

EDITED BY S. D. COLLET.

STRAHAN & CO., 56, LUDGATE HILL, E.C.

The Brahmo Somaj

LECTURES AND TRACTS

By KESHUB CHUNDER SEN

FIRST AND SECOND SERIES

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EDITED BY SOPHIA DOBSON COLLET

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PREFACE.

THE interest which has lately been excited in the English public concerning the Brahmo Somaj, or Theistic Church of India,—an interest heightened by the temporary presence among us of its chief leader, Mr. Keshub Chunder Sen,—has led to the reprint of these Lectures and Tracts. The first four lectures, viz., those on "Jesus Christ" and "Great Men," and the two Anniversary Addresses, were reprinted here soon after Mr. Sen's arrival, in a small volume entitled "Four Lectures," and a Second Series was then promised. This is now presented, and it has been thought desirable to prefix to it a fresh issue of the First Series, so as to include all the best of Mr. Sen's Indian pamphlets in one volume.

The Lectures on Mental Philosophy were the first two lectures (and the only ones reported) of a course on the Philosophy of Religion, delivered to a class of young University students at Calcutta, for the purpose of supplementing their secular studies by religious instruction. The Bombay Lecture on "Religious and Social Reformation" shows the same strong conviction of the necessity for a religious basis in the sphere of practical reform.

The Sermon on "Prayer" was delivered at the Prárthaná Somaj, or Prayer Association, of Bombay, a local Society whose principles and spirit closely resemble those of the Brahmo Somaj, and which is now contemplating affiliation with the latter body.

The brief exhortation entitled "A Voice from the Himalayas," was written at Simla in 1868, and distributed as a missionary leaflet. The tract on "True Faith" was issued in 1866, and was "intended to be a guide to Brahmo Missionaries." The "Theist's Prayer-Book" first appeared in 1861; a second edition followed in

1864, and a third (from which the present is printed) in 1870.

It had been my intention to prefix an Historical Sketch of the Brahmo Somaj to this volume, but the materials for that narrative prove to be so abundant, and deserve such full space, that it will form the subject of a separate volume, which I hope to complete and issue very shortly.

S. D. C.

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First Series.

JESUS CHRIST: EUROPE AND ASIA.

A Lecture delivered in the Theatre of the Calcutta Medical College, May 5, 1866.

LADIES AND GENTLEMEN,

ON referring to the map of what is known as the Old World, we find two vast continents, Europe and Asia, separated from each other by the Ural Mountains, the River Ural, and a number of inland seas. Near the southern extremity of this boundary-line, and bordering on the waters of the Mediterranean, lies the country called the Holy Land. Here, upwards of eighteen hundred years ago, Jesus Christ, the greatest and truest benefactor of mankind, lived and died. Here he originated that mighty religious movement which has achieved such splendid results in the world, and scattered the blessings of saving truth on untold nations and generations. I purpose this evening to trace the gradual and steady progress of this grand movement, and its influence on the character and destinies of the European and Asiatic nations. It will be seen how the Church of Christ grew and expanded from small beginnings; how, but a small rivulet at first, it increased in depth and breadth as it flowed along, swept away in its resistless tide the impregnable strongholds of ancient error and superstition,

founded, and for which he laid down his very life; the same was also the fate of the sublime system of theo-philosophy elaborated by the master-mind of Plato, and the unrivalled organum of ratiocination by which Aristotle laid the basis of true scientific knowledge. Only in corrupt and demoralizing forms the perverted spirit of philosophy still lingered—such as the schools of Epicureanism and Scepticism. Many openly professed and boldly practised the doctrine of eat, drink, and be merry, and revelled in all manner of licentiousness; while many, on the other hand, laid the axe at the very root of morality. Judaism alone stood in solitary grandeur and prominent relief amid this scene of universal degradation, for it contained within itself the precious truths of Theism; but even that had come to be encumbered with empty rituals and ceremonies, and lay divided between the conceited and hypocritical Pharisees on the one hand, and the cold-hearted and sceptical Sadducees on the other. Thus the world presented almost one unbroken scene of midnight darkness on all sides. A light was needed. Humanity was groaning under a deadly malady, and was on the verge of death; a remedy was urgently needed to save it. Jesus Christ was thus a necessity of the age: he appeared in the fulness of time. And, certainly, no great man ever rose in the world but his birth was necessitated by surrounding circumstances, and his life was a necessary response to the demands of

the age. There can be no question that Jesus was commissioned and destined by Providence for the great work which he came to perform. Nor can we fail to notice the wise arrangements made by Providence for the effectual performance of that work. The time was marvellously adapted for Christ's advent, not only because men were suffering from an intolerable malady, from which they demanded relief, but also because there were wonderful facilities for the administration of a remedy. All the nations of the then civilized world formed one vast empire, and were cemented together by common subjection to the central ruling power of Rome. Secondly, the Greek language was widely diffused among the educated classes of all these nations, and formed a ready and convenient medium for the dissemination of new thoughts and ideas to the remotest countries. And, lastly, the Jews, among whom the truth was first to be preached, were scattered over all the principal stations in the empire, so as to form a wide-spread foundation for the new religious movement.

Under such circumstances Jesus Christ was born. How he lived and died; how his ministry, extending over three short years, produced amazing results, and created almost new life in his followers; how his words, spoken in thrilling but simple eloquence, flew like wild-fire, and inflamed the enthusiasm of the multitudes to whom he preached; how, in spite of awful discourage-

ments, he succeeded in establishing the kingdom of God in the hearts of some at least; and how, ultimately, he sacrificed himself for the benefit of mankind,—are facts of which most of you here present are no doubt aware. I shall not enter into the details of his life and ministry, as my present business is simply with the influence which he exercised on the world. It cannot be denied that it was solely for his thorough devotion to the cause of truth, and the interests of suffering humanity, that he patiently endured all the privations and hardships which came in his way, and met that fierce storm of persecution which his infuriated antagonists poured on his devoted head. (Hear, hear.) It was from no selfish impulse, from no spirit of mistaken fanaticism, that he bravely and cheerfully offered himself to be crucified on the cross. He laid down his life that God might be glorified. (Hear, hear.) I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God—one which is calculated to quicken the higher feelings and aspirations of the heart, and to purify the soul; and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol. (Applause.) Such honourable and disinterested self-sacrifice has produced, as might be anticipated, wonderful results; the noble purpose of Christ's noble heart has been fully achieved, as the world's history will testify. The vast moral

influence of his life and death still lives in human society, and animates its movements. It has moulded the civilization of modern Europe, and it underlies the many civilizing and philanthropic agencies of the present day. He has exercised such living and lasting influence on the world, not by the physical miracles which popular theology has ascribed to him, but by the greater miracle of the truth which he preached. If faith cannot remove mountains, I do not know what can. There is indeed a power in truth, far above the might of princes and potentates, which can work wonders and achieve impossibilities; and it was surely with this power that Jesus triumphantly established the kingdom of God. (Cheers.) He was the son of an humble carpenter, and he laboured in connection with his ministry only for three short years, —do not these simple facts conclusively prove, when viewed in reference to the vast amount of influence he has exercised on the world, that greatness dwelt in Jesus? (Applause.) Poor and illiterate, brought up in Nazareth —a village notorious for corruption—under demoralizing influences, his associates the lowest mechanics and fishermen, from whom he could receive not a single ray of enlightenment, he rose superior to all outward circumstances by the force of his innate greatness, and grew in wisdom, faith, and piety by meditation and prayer, and with the inspiration of the Divine spirit working within him. Though all the external conditions of his life were

against him, he rose above them with the strength of the Lord, and, with almost superhuman wisdom and energy, taught those sublime truths and performed those moral wonders for which succeeding generations have paid him the tribute of admiration and gratitude. (Cheers.) Verily he was above ordinary humanity. Sent by Providence to reform and regenerate mankind, he received from Providence wisdom and power for that great work; and throughout his career and ministration, and in the subsequent effects of his grand movement, we find positive evidence of that miraculous power with which inspired greatness vanquishes mighty potentates, hurls down dynasties, and uproots kingdoms, and builds up, from chaos and corruption, the kingdom of truth and God, of freedom and harmony. (Cheers.)

After the death of Jesus, his disciples felt deeply the absence of their master, for hitherto they had absolutely depended upon him; they shone in his light, and were strong in his strength. Now they were disheartened, and felt weak and destitute of self-reliance. And, as branches cut off from the trunk, they would have soon withered, did not an act of noble self-reliance and self-sacrifice rouse their sinking spirits. The martyrdom of Stephen served as the signal for them to go about and prove to the world that they were disciples of a great master. It scattered away all nominal followers as chaff, and bestirred the true disciples to missionary labours. They

went about preaching the Gospel in the surrounding cities and villages. Thus the movement, which was hitherto confined to Jerusalem, extended to all Palestine. Its spirit also became more catholic. The baptism of Cornelius, the first Gentile convert, broke down the barrier between the Jews and Gentiles, and opened wide the catholic Church of Christ to all men without distinction. The first Gentile church was established at Antioch. It was here also that missionary enterprise, on an extensive scale, commenced. God in his wise providence selected Antioch to be the centre of missionary activity, and indeed no place could have better served the purpose. A rich and stately city, possessed of geographical advantages and of historic renown, it was a central meeting-place of the nations of the East and West, and a great commercial mart, where the representatives of all races met together. It has been justly said, that what Rome was in the middle ages, what London and New York are at the present day, that was Antioch at the time we are referring to,—the centre of activity and intelligence, of political and commercial movements, of reform and civilization and international intercourse. It was from this place that the stream of Gospel truth flowed on all sides, and it was here that the followers of Christ, who had hitherto been a mere Jewish sect, got the distinctive name of "Christians," and assumed the form of a distinct religious community.

That name, however, which so many now bear as a badge of honour, was first given by the adversaries of Christianity as a term of contempt. St. Paul, the great apostle of the Gentiles, was the leader of this missionary movement. He undertook three journeys, in which he disseminated the precious truths taught by Jesus in several provinces of Asia Minor, in the chief cities on the opposite coast of Europe, in Macedonia and Greece, and numerous other places. He was then carried a captive to Rome, where he had long wished to preach the Gospel; and though a prisoner, he neglected not to impart the glad tidings of the new religion to all with whom he came in contact. Besides Paul, there were two other leading missionaries—Peter and John—whose operations were chiefly confined to Asia Minor. These three are said to represent three types of Christian character—faith, hope, and love; and through their labours these three elements harmoniously combined in the infant Church of Christ. With the death of John the first century, called by Christians the "age of inspiration," closed. At this period the Church of Christ extended from Macedonia to Alexandria, from Antioch to Rome. Its life, however, was gone with the last of the apostles, and though it had grown in size, it found itself too weak and insignificant amidst the awful gloom which still surrounded it, and could not yet count upon having secured a firm and lasting footing. Heresies also sprang

up within the Church, while outside it were thousands of men who, though they had abandoned their belief in idolatry, did not embrace the religion of Christianity, and, with sceptical recklessness, indulged in all the extravagances of sensual gratifications. Yet, however, the infant Church lived to fulfil its mission, and slowly and steadily advanced in power. For two centuries, down to the time of Constantine, the history of Christianity shows gradual progress, extension, and development. This was also the age of fierce persecution; for, in the religious world, progress and persecution go hand in hand. Had it not been for the fiery ordeal through which Christianity had to pass in those days, its glory and greatness would have been things unknown to us. It was the long series of relentless persecutions to which a succession of tyrannical and heartless Emperors subjected it, that tried its worth and established it more firmly than ever. Ecclesiastical history mentions ten principal persecutions of the time, and portrays the horrid and diabolical atrocities which characterized them. The first of these was perpetrated by that most inhuman and ruffianly Emperor, Nero, who, after setting all Rome in a blaze, sought to avert all suspicion, and laid the whole guilt on the shoulders of the Christians, against whom he cherished fiendish hate. Many a Christian was exposed to most excruciating tortures, and barbarously put to death. But Nero only began the bloody work. Persecution was

renewed by the Emperor Domitian, and continued by several of his successors, thus completing that picture of Christian suffering and martyrdom which forms at once the most painful and glorious chapter in the history of Christianity. (Hear, hear.) It makes one's hair stand on end to read the records of the sufferings endured by the early Christian martyrs. Their trials electrify the whole heart and rouse its enthusiasm. Their fortitude and patience, their meekness and firmness, their fidelity to truth and resignation to the will of God, stand before us in their majestic reality, and inspire us with holy zeal. (Cheers.) Not only stout-hearted men, but even tender-hearted women, undauntedly confronted assembled hosts of enemies, endured the most agonizing torments, and sacrificed their lives unto the glory of God. It is such examples of martyr devotion which are calculated to dispel from our minds all cowardice, fickleness, and inconstancy, and to make us feel that truth is dearer than life itself. (Applause.) No doubt it is martyr blood that has nourished the precious seed of divine truth planted by Jesus, till it has become a mighty tree, whose wide-extended branches overshadow a vast extent of the habitable globe, and whose fruits are enjoyed by myriads of men and women in various parts of the world. (Cheers.) Honour, all honour to Jesus, who so nobly set the example of self-sacrifice for truth, and to that devoted band of martyrs who, by imitating his example,

extended the kingdom of truth and conferred lasting benefits on the world. (Applause.)

The sufferings of the Christian Church lasted till the time of Constantine, who, by an imperial edict, granted full toleration to the Christians. Christianity now became the established religion of the state, and was spread over the whole Roman empire. Thus, after years of struggle and hardship, tossed on the waves of indescribable sufferings, and beaten by storms of persecution, the vessel of Christianity triumphantly entered the harbour of peace, decked with all the honours of imperial patronage.

Although the religion of Jesus had now reached the farthest limit of the then known world, its diffusion was, to a great extent, superficial, and its prosperity outward gloss. There was no internal life. The heart of Christendom was becoming perverted. Heresies and corruptions became rife, and the very leaders and guides encouraged the same by their life and example. The bishops of some of the Churches strove to usurp supreme authority, and quarrelled for earthly honours, under the impulse of avarice and cupidity. The corruption increased till it culminated in the debasing system of Popery. The Bishop of Rome called himself supreme father, *papa*, or *Pope*, and arrogated to himself absolute authority in controlling and deciding all matters relating to the theology and discipline of the Church, and thus established a system of superstition, priestcraft, and

immorality which it is awful to contemplate. But corruption cannot last for ever in God's kingdom; sooner or later it must be counteracted by a strong reaction. The sale of indulgences was the culminating point of this wicked system of Popery, and drew the mighty Luther on the stage. Again a light was needed, for the Christian Church was covered with darkness and threatened with annihilation. The stream of Apostolic Christianity had become defiled by base admixtures in its downward course through various generations and nations; and it was necessary to restore primitive Christianity. For this great work Providence raised up Luther, and to him the world is indebted for its emancipation from the errors and absurdities of Popery. (Hear, hear.) By his spirited protests, in the midst of the assembled potentates of Europe, and in the face of furious opposition, against the galling despotism of the Romish Church, and his fearless advocacy of the primitive truths of the Gospel and the rights of private judgment, he pulled down the huge fabric of corruption that had been built up, revived the drooping energies of Christendom, and once more established the glory of Christ. Since the Reformation, almost new life was infused into Christianity, and several circumstances conspired to facilitate its dissemination. Its more ardent followers, inflamed with holy zeal, have gone about in all directions to preach the religion of the cross to their

benighted brothers and sisters in remote countries. They have braved all hazards, crossed oceans and deserts, surmounted insuperable difficulties, and with patience, perseverance, and self-denial, have planted the cross in many a land. (Cheers.) Through their labours Christianity has penetrated the farthest extremities of the globe, and has made proselytes among nearly all races of men. Many a country where barbarism and bestiality prevailed has now become the abode of civilization, refinement, and peace; and many a nation, long immersed in the mire of idolatry and immorality, has been reformed and purified. The stream of Christianity, which first flowed Westward, has wheeled round towards the East, and has diffused the blessings of enlightenment from China to Peru. East, west, north, and south, on all sides we behold the glory of Christ. (Hear, hear.) His Church has been planted in Greenland, British Guiana, the West Indies; West Africa, East Africa, Cape Town, Madagascar; Turkey, Arabia, Persia, India, Tartary, Japan, China; the Indian Archipelago, Australia, Polynesia, and New Zealand. There are now three hundred millions of Christians in the world, or three-tenths of its entire population. It has been said, with some truth, that on Sundays Christian service is held every hour of the day in some place or other.

Let us come nearer home, and see what has been done in our country. So far back as 1706, a few Danish

missionaries came out to India to establish a mission. The scene of their labours was Tranquebar, in South India. In 1786, one Mr. John Thomas came out to Bengal as a surgeon, and after making some desultory attempts to preach Christianity among the natives, returned home. He came again in 1793, accompanied by the celebrated Mr. Carey, and settled near Maldah. Shortly after, two other missionaries, the well-known Messrs. Marshman and Ward, reached Serampore. Here they were soon joined by Mr. Carey, and here they organized that system of missionary labour which in its progressive development has produced such striking results. (Hear, hear.) Christian missionaries have since gradually multiplied, and Christian Churches have been founded in all parts of the country. The total number of native converts to Christianity has been estimated at 154,000. There are thirty-two Missionary Societies engaged in Indian evangelization, of which twelve are British, four Continental, nine American, and seven devoted to educational purposes. The number of foreign missionaries in India is 519, and the sum annually spent on missions is £250,000.

Such has been the gradual progress of Christianity, such the wondrous growth of the seed planted by Jesus. Tell me, brethren, whether you regard Jesus of Nazareth, the carpenter's son, as an ordinary man? Is there a single soul in this large assembly who would scruple to

ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and him crucified? (Applause.) Was not he who by his wisdom illuminated, and by his power saved, a dark and wicked world,—was not he who has left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years,—was not he above ordinary humanity? (Cheers.) Blessed Jesus, immortal child of God! For the world he lived and died. May the world appreciate him and follow his precepts! (Applause.)

I have cursorily sketched the rise and progress of Christianity, and its gradual extension to the farthest limits of the world. I shall now proceed to discuss its ethics in its application to, and bearings upon, the character and destinies of the European and native communities in India, with a view to draw certain wholesome lessons of a practical character for their guidance, and for regulating and adjusting their mutual relations. In handling this rather delicate part of my subject, I must avoid all party spirit and race-antagonism. I stand on the platform of brotherhood, and disclaim the remotest intention of offending any particular class or sect of those who constitute my audience, by indulging in rabid and malicious denunciations on the one hand, or dishonest flattery on the other.

It cannot be said that we in India have nothing to do with Christ or Christianity. Have the natives of this

country altogether escaped the influence of Christianity, and do they owe nothing to Christ? Shall I be told by my educated countrymen that they can feel nothing but a mere remote historic interest in the grand movement I have described? You have already seen how, in the gradual extension of the Church of Christ, Christian missions came to be established in this distant land, and what results these missions have achieved. The many noble deeds of philanthropy and self-denying benevolence which Christian missionaries have performed in India, and the various intellectual, social, and moral improvements which they have effected, need no flattering comment; they are treasured in the gratitude of the nation, and can never be forgotten or denied. (Applause.) That India is highly indebted to these disinterested and large-hearted followers of Christ for her present prosperity, I have no doubt the entire nation will gratefully acknowledge. Fortunately for India, she was not forgotten by the Christian missionaries when they went about to preach the Gospel. (Cheers.) While, through missionary agency, our country has thus been connected with the enlightened nations of the West, politically, an All-wise and All-merciful Providence has entrusted its interests to the hands of a Christian sovereign. In this significant event worldly men can see nothing but an ordinary political phenomenon, but those of you who can discern the finger of Providence in individual and

national history, will doubtless see here His wise and merciful interposition. (Hear, hear.) I cannot but reflect with grateful interest on the day when the British nation first planted their feet on the plains of India, and the successive steps by which the British Empire has been established and consolidated in this country. It is to the British Government that we owe our deliverance from oppression and misrule, from darkness and distress, from ignorance and superstition. Those enlightened ideas which have changed the very life of the nation, and have gradually brought about such wondrous improvement in native society, are the gifts of that Government; and so likewise the inestimable boon of freedom of thought and action, which we so justly prize. Are not such considerations calculated to rouse our deepest gratitude and loyalty to the British nation and Her Most Gracious Majesty Queen Victoria? (Cheers.) Her beneficent Christian administration has proved to us not only a political, but a social and moral blessing, and laid the foundation of our national prosperity and greatness; and it is but natural that we should cherish towards her no other feeling except that of devoted loyalty. Here, then, we stand, in the wise arrangements of Providence, Europeans and Natives, bound together by identity of political interests, and yielding common subjection to Her Gracious Majesty; and certainly God requires of us that we should so adjust our mutual relations, and fulfil our

respective missions, that we may benefit each other and harmoniously co-operate for the furtherance of our common objects.

But does harmony actually prevail among us? United by political ties, are we morally united? Does brotherly love subsist between the conquering and the conquered races? Do the former recognise Jesus as their guide and master in their dealings with the latter, and exercise on them the influence of true Christian life? Are the Europeans and the Indians so far influenced by that love of God and man which Jesus Christ preached, as to combine harmoniously to promote their mutual welfare and fulfil the purposes of Providence? Alas! instead of mutual good feeling and brotherly intercourse, we find the bitterest rancour and hatred, and a ceaseless exchange of reviling, vituperation, and slander. (Cheers.) The flame of antipathy is kept alive by the native and the English press, which, instead of allaying fury and reconciling differences, are ever and anon fulminating thundering invectives against each other. This journalistic war, indicative, no doubt, of the actual state of feelings of the two communities, is sometimes carried to a most frightful extent, and the worst passions of the heart are indulged with the utmost recklessness. I deplore this most sincerely, not for any personal considerations, but because the interests of India and the honour of Jesus Christ are at stake. As one deeply interested in the social and

spiritual welfare of my country, I cannot but be aggrieved to see that, owing to unjustifiable conduct on both sides, there is a most injurious isolation between us and that nation with whose aid we are destined to rise in the scale of nations, and from whom we have to learn the inestimable riches of Christ's sublime morality.

Among the European community in India, there is a class who not only hate the natives with their whole heart, but seem to take a pleasure in doing so. (Cheers.) The existence of such a class of men cannot possibly be disputed. They regard the natives as one of the vilest nations on earth, hopelessly immersed in all the vices which can degrade humanity and bring it to the level of brutes. They think it mean even to associate with the natives. Native ideas and tastes, native customs and manners, seem to them odious and contemptible; while native character is considered to represent the lowest type of lying and wickedness. In their eyes the native is a man who is inherently a liar, and the nation a nation of liars; in short, the distinguishing feature in the national character of the natives is their inherent love of lying. In all departments of life—intellectual, domestic, social, and religious—they are a race of liars. To say the least, I hold this to be a most uncharitable misrepresentation. (Hear, hear.) I believe, and I must boldly and emphatically declare, that the heart of a native is not naturally more depraved than that of a European or any other

nation in the world. To say that lying is a natural and inborn defect in the native character is simply absurd. Nor can I see any reason why God should have created this particular people with an innate lying propensity, and freely bestowed purity and innocence on all others. The fact is, human nature is the same everywhere—in all latitudes and climes; but circumstances modify it, and religion and usages mould it in different forms. Educate the native mind, and you will find it susceptible of as much improvement and elevation as that of a European. However this may be, the great defect which these nigger-hating Europeans would persistently ascribe to the native character is inveterate lying and dishonesty. This, in their opinion, is enough to set down the natives as a most wicked race. They liken a native to a *fox* (laughter) —wily, fraudulent, and mean—full of sinister motives, deceit, and cunning. He is born and bred a fox, and is destined to live and die a fox! (Cheers and laughter.) Frankness, sincerity, and straightforward dealings are unknown to him; all his ways are ways of insidiousness and cunning. He is ever bent on mischief, and the weapons he invariably employs for the purpose are exactly the same which a fox would use. With wonderful shrewdness he defeats even the most astute adversary; and with great cleverness he always conceals his actual intents. He loves intrigue and moves in the dark, and is ready to do anything which may enable him to

accomplish his selfish purposes. Conscious of his weakness, he scruples not to stoop to the meanest subterfuge, and he makes up by his wile what he wants in power. As a fox, therefore, a native should always be distrusted, and treated with contempt and hatred. Such are the notions of many a European in India about native character. Many natives, on the other hand, liken the European to a *wolf* (laughter)—vindictive, wrathful, ferocious, and bloodthirsty. He is born and bred a wolf, and is destined to live and die a wolf. (Laughter.) Meekness, forbearance, and mercy are unknown to him. The least provocation ruffles his temper, kindles his wrath, and makes him rush blindly to vengeance. Once out of temper, he rants and raves, and inflicts the most cruel and barbarous tortures on his enemy to gratify his ire, and is even sometimes so far carried away by his passions as to commit the most atrocious murder. Insult he cannot bear; he cannot forgive his enemies. Hot-headed and ferocious, he takes delight in exercising violence, and often he does so without any plea or reason whatsoever. His combative propensity is strong, and few can reckon their lives safe if they have once excited his wrath. (Cheers.) As a wolf, therefore, he is to be dreaded and shunned. Indeed, many a native is so afraid of a European, that he would never, if he could avoid it, travel in the same railway-carriage with him. (Laughter.) And this fear, be it said, is not the fear due to a superior

nature, but that which brutal ferocity awakens. Thus, while the European hates the native as a cunning fox, the latter fears the former as a ferocious wolf. (Cheers.)

These are no doubt extreme cases of the infirmities in the national character of the Europeans and natives. But there is some truth in these caricatures, and let us see what that is. The native heart is, I believe, exceedingly narrow and selfish. Its views and sympathies and aspirations are contracted. There is too much of exclusiveness about a native, which limits his thoughts and feelings within a small compass, beyond which he can hardly extend them. His life is a round of selfish pursuits, and self-interest is generally the motive of his actions. I will not deny that perjury and forgery, lying and dishonesty, prevail to an alarming extent in our country; but I cannot believe they are traits of our national character. (Applause.) For there are striking and numerous instances of honesty and veracity and fair dealing among the natives which none can dispute. Any special aptitude for lying it is absolutely impossible to discover in the character of my countrymen. All that I can say is, that it is the reckless pursuit of selfish ends, in which God is forgotten and conscience unheeded, which drives not a few of my countrymen to sacrifice truth and honesty on the altar of avarice. Selfishness, I say, is a characteristic of our nation, and into this many of our national defects may resolve themselves. But

this selfishness may be accounted for by the circumstances under which we live. For it is an admitted fact, that national character is determined by the peculiar circumstances which govern and influence it. We are a subject race, and have been so for centuries. We have too long been under foreign sway to be able to feel anything like independence in our hearts. Socially and religiously we are little better than slaves. From infancy up we have been trained to believe that we are Hindoos only so far as we offer slavish obedience to the authority of the Shasters and the priests, and that any amount of disobedience would be so much want of our nationality. Not only in the important concerns of life, but even in the trivial details of our social and domestic economy—in matters of eating and drinking—we are fettered by a rigid routine of action, invested with the inviolable sanctity of religion. If ever any individual gets a spark of moral independence, the surrounding atmosphere would soon extinguish it. Under such circumstances, all the higher impulses and aspirations of the soul must naturally be smothered; and hence is it that, though educated ideas rebel, and organized communities of enlightened men often protest, the general tenor of native life is a dead level of base and unmanly acquiescence in traditional errors. Then, again, we are physically cribbed and confined. Travelling is not only opposed to our habits, but is religiously interdicted. A

native lives and moves in his little house, and knows no world beyond the boundaries of his country. Home-loving and untravelled, his notions of men and things must needs be narrow, and his heart contracted. Even in his patriotism and benevolence there is too often a cast of narrow selfishness. The European, on the contrary, has a large and cosmopolitan heart. He can call the world his home, meet a distant call of charity, and offer his sympathy to all men, without any distinction of caste, creed, or colour. He enjoys and loves freedom, which gives full scope to all the nobler instincts and sentiments of his heart, and leads him to follow, consistently and fearlessly, certain high principles of action, from which he thinks it unmanly and mean to swerve. (Hear, hear.) On reversing the picture, we find the Hindoo has certain excellences in which his European brother is rather deficient. The Hindoo is mild and meek. (Cheers.) He is intensely fond of peace, and would rather put up with insult and oppression than engage in a battle of recrimination. There is more of the woman in him than of the man. He is meek-spirited even to effeminacy. His patience and cool self-possession are remarkable. He is slow to anger, and not easily provoked; he is ever anxious to avoid a quarrel and keep clear of troubled waters. His highest ambition is to glide tranquilly along the placid stream of life, under a clear and cloudless sky, undisturbed by

any hostile influence. (Applause.) He is conciliating and forgiving, and would do all he can to enjoy the enviable felicity of having no enemy on earth. It is true that not unfrequently this love of peace is carried to an extreme. Among the Bengalees we often see it manifest itself in the shape of indolence, lethargy, and aversion to activity and enterprise. Talk to a Bengalee of war, and his flesh would creep on his bones. (Laughter.) The art of effecting a clever retreat from the scene of danger he seems to have well studied. (Laughter.) Talk to him of reform and innovation, he trembles and shudders at the idea. He cannot bear to see the established order of things upset, and all social arrangements thrown into confusion and disorder; he would fondly cling to ancestral institutions, and would have no reformation which is likely to take away his peace and expose him to hardships and inconveniences. He lives with imagined security in the old and dilapidated house of his ancestors, and would not quit it albeit it is about to crumble into atoms. (Laughter and cheers.) But, however deplorable the abuse, I believe that if native meekness be sustained and regulated by sound moral principles, it would prove an honourable virtue, and shed lustre on our national character. On the other hand, the European is full of energy and activity, and dislikes a quiet smooth life. He seems to love the hurricane and the boisterous sea. He

rejoices in the danger which brings his energies into full play. He seeks honour and glory in the free and full use of his indomitable power, and nothing short of the discomfiture of his enemies will satisfy him. 'In fact, the European nature is rough, stern, impulsive, and fiery; it thinks meekness to be cowardice; it rejoices and glories in violence and vengeance. (Cheers.) How often do such qualities, overstepping all legitimate bounds, and defying all higher impulses, become frightful sources of mischief! And, alas! how sadly manifest is this in India! Many a European adventurer in this country seems to believe that he has a right to trample upon every unfortunate nigger with whom he comes in contact. (Cheers.) This he believes to be heroism, and in this he seeks glory! But he forgets that to kick and trample upon one who is inferior in strength is not heroism, but base cowardice. (Deafening applause.) What glory is there in abusing and maltreating a poor native? What glory is there in whipping and scourging a helpless native to death, under the infatuating influence of brutal anger? Is this military prowess, or is it Christian zeal? (Applause,—cries of "Neither.") Evidently it is neither. If the European is at all anxious for the glory of his country and his God, he ought to seek it in a better and more generous treatment of the natives. If he is conscious of his superiority, a native should be all the more an object of his compassion and tender regards; and surely pity

from a Christian heart he has every reason to expect. I cherish great respect for the Europeans, not for any secular considerations, but for the sake of Jesus Christ, whom they profess to follow, and whom, I believe, it is their mission to make known to us in words as well as deeds. It is the bounden duty of all Europeans in India so to prove their fidelity to him in all the avocations of their private and public life, that through the influence of their example the spirit of true Christian righteousness may leaven native society. I regard every European settler in India as a missionary of Christ, and I have a right to demand that he should always remember and act up to his high responsibilities. (Applause.) But, alas! owing to the reckless conduct of a number of pseudo-Christians, Christianity has failed to produce any wholesome moral influence on my countrymen. (Hear, hear, —"They are nominal Christians.") Yea, their muscular Christianity has led many a native to identify the religion of Jesus with the power and privilege of inflicting blows and kicks with impunity! (Deafening cheers.) And thus Jesus has been dishonoured in India, and thus, alas! the true spirit of his religion has been lost upon the natives through the recklessness of a host of nominal Christians. Behold Christ's Church in danger! Behold Christ crucified in the lives of those who profess to be his followers! Had it not been for them, the name of Jesus Christ would have been ten times more glorified

than it seems to have been. (Hear, hear.) I hope that, for India's sake, for Christ's sake, for truth's sake. The Christians in India should conscientiously strive to realize in their lives the high morality of the Gospel. Here, in this hall and elsewhere, the native character has been most severely denounced and vilified, and the foulest aspersions cast upon it with unjustifiable partiality. (Cheers.) From such one-sided and sweeping condemnation it is my duty to vindicate our national character. When it is clear that each of the two communities has certain peculiar and grave defects which it is impossible to justify, why should the one be systematically maligned, and that for faults by no means natural or national, but accidental and exceptional? If there are foxes among the natives, there are wolves among the Europeans; if the former are narrow-minded and selfish, the latter are rough and implacable; if the former are led by selfishness to commit forgery, the latter are driven by anger to perpetrate murder; if the former have no integrity, the latter have no mercy; if the former have no regard for truth, neither have the latter—if truth be taken in its highest sense, even as it is in the Holy God. We have on the one side a perverted Europeanism, and on the other a perverted Indianism, but there are acknowledged excellences on both sides. I hope, therefore, that the European and native communities will understand aright their respective defects and shortcomings, and the good

qualities of each other, that they may with humility and mutual respect cultivate fellowship with, and do good to, each other. No one can deny that recrimination only serves to widen the gulf between them and render antagonism more inveterate, and for the good of both parties it should be avoided. Europeans and natives are both the children of God, and the ties of brotherhood should bind them together. Extend, then, to us, O ye Europeans in India, the right hand of fellowship, to which we are fairly entitled. If, however, our Christian friends persist in traducing our nationality and national character, and in distrusting and hating Orientalism, let me assure them that I do not in the least feel dishonoured by such imputations. On the contrary, I rejoice, yea, I am proud, that I am an Asiatic. And was not Jesus Christ an Asiatic? (Deafening applause.) Yes, and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the Gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics, and in Asia. When I reflect on this, my love for Jesus becomes a hundredfold intensified; I feel him nearer my heart, and deeper in my national sympathies. Why should I then feel ashamed to acknowledge that nationality which he acknowledged? Shall I not rather say, he is more congenial and akin to my Oriental nature, more agreeable to my Oriental habits of thought and feeling? And is it not true that

an Asiatic can read the imageries and allegories of the Gospel, and its descriptions of natural sceneries, of customs and manners, with greater interest, and a fuller perception of their force and beauty, than Europeans? (Cheers.) In Christ we see not only the exaltedness of humanity, but also the grandeur of which Asiatic nature is susceptible. To us Asiatics, therefore, Christ is doubly interesting, and his religion is entitled to our peculiar regard as an altogether Oriental affair. The more this great fact is pondered, the less I hope will be the antipathy and hatred of European Christians against Oriental nationalities, and the greater the interest of the Asiatics in the teachings of Christ. And thus in Christ, Europe and Asia, the East and the West, may learn to find harmony and unity. (Deafening applause.)

I must therefore protest against that denationalization which is so general among native converts to Christianity. (Cheers.) With the religion of their heathen forefathers, they generally abandon the manners and customs of their country, and with Christianity they embrace the usages of Europeans; even in dress and diet they assume an affected air of outlandishness, which estranges them from their own countrymen. They deliberately and voluntarily cut themselves off from native society as soon as they are baptized, and, as an inevitable consequence, come to contract a sort of repugnance to everything Oriental, and an enthusiastic admiration for

everything European. (Hear, hear.) They seem to be ashamed of their country and their nationality. They forget that Christ, their master, was an Asiatic, and that it is not necessary in following him to make themselves alien to their country or race. I sincerely beseech them not to confound the spirit of Christianity with the fashions of Western civilization. May they aspire to the glory of following the example of their great master, who, though he inculcated catholic truth for all mankind, was not ashamed to live and die a simple and poor Asiatic. (Cheers.)

I believe you will readily admit that, in contrasting the national character of the European and native races, I have been guided by no local or arbitrary criterion, but by that high and universally acknowledged standard of ethics which is above the accidents of time and place, and is applicable to all men and nations alike. I have not judged the Asiatics from a European point of view, nor have I judged the Europeans according to the peculiar notions of an Asiatic. I have freely pronounced the imperfections of the two races, so far as I have found them to fall short of the requirements of God's law. These imperfections may in each case be, and often are, justified, or at least palliated and tolerated, in an estimate formed on local and national considerations. The European, guided by European notions, may vindicate all the traits in his national character, and declare the natives a perverted race, because their ideas and practices are at

variance with his own; and the native may do the same in return. But He who judgeth both Europeans and natives according to His supreme law, findeth abundant transgressions in each. And certainly it is our interest and duty, in estimating our own or our neighbour's character, to refer, not to human opinion, but to the absolute standard of perfection as it is in God; as it is thus only that we can hope to reform ourselves and each other, without being inflated by pride or biassed by malice. I address you, brethren, not as men who are merely amenable to a court of justice or the tribunal of society, and whose highest merit consists in avoiding crime or securing a few worldly virtues, but as beings destined for immortality, whose object should be to follow strictly the absolute standard of truth, and whose best interests are the interests of eternity. I speak to you as to those who have immortal souls to care for, and whose highest concern is to secure the approbation of conscience here, and a blessed eternity hereafter. I would ask you, brethren, to forget time in eternity, all local traditions in universal principles, nationality in humanity, and the varying conventionalism of different countries in the immutable standard of duty. I would ask you to appeal to your own consciences, that you may see and confess how far you stand convicted before the throne of the Holy God as *men*, however much you may find reason to gratify your national pride as Europeans

or Asiatics. I would refer you to the sublime maxims of Christ's morality; and there, I am sure, you will find enough to rebuke your pride, to teach you your failings, and to stir you to reformation. Christ spake not as worldly men speak, in the accommodating spirit of prudence: he preached absolute religion. He disdained everything local and contingent, sectarian and partial, and taught God's universal truth for the benefit of all mankind, Europeans and Asiatics alike. Let it not be supposed that I allude to any special form of Christian ethics as it is understood and accepted by particular denominations of the Christian Church. No; I have not derived my conceptions of Christ or his ethics from the dogmatic theology or the actual life of any class of his followers. I do not identify him with any Christian sect. I have gone direct to the Bible to ascertain the genuine doctrines of morality inculcated by Christ; and it is my firm conviction that his teachings find a response in the universal consciousness of humanity, and are no more European than Asiatic, and that in his ethics "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, or free." May we all learn to draw near to God by conforming to the spirit of these precepts!

The two fundamental doctrines of Gospel ethics, which stand out prominently above all others, and give it its peculiar grandeur and its pre-eminent excellence

are, in my opinion, the doctrines of forgiveness and self-sacrifice; and it is in these we perceive the moral greatness of Christ. These golden maxims how beautifully he preached, how nobly he lived! What moral serenity and sweetness pervade his life! What extraordinary tenderness and humility—what lamblike meekness and simplicity! His heart was full of mercy and forgiving kindness: friends and foes shared his charity and love. And yet, on the other hand, how resolute, firm, and unyielding in his adherence to truth! He feared no mortal man, and braved even death itself for the sake of truth and God. Verily, when we read his life, his meekness, like the soft moon, ravishes the heart and bathes it in a flood of serene light; but when we come to the grand consummation of his career, his death on the cross, behold he shines as the powerful sun in its meridian splendour! (Cheers.) It is these two cardinal principles of Christian ethics,—so utterly opposed to the wisdom of the world, and so far exalted above its highest conceptions of rectitude,—which require to be duly impressed upon the European and native races, as upon the proper appreciation of these, I believe, depends the reformation of their character.

The meekness which Christ recommends is not mere sentimentalism; his charity is not passive or sectarian. His meekness is that deep serenity of the soul, that extraordinary self-possession, which is never ruffled by

provocation and insult, and is above resentment. His charity is active and universal, and is based on the true spirit of brotherhood. It loves all men, and seeks the welfare and happiness of all,—but what is more, it loves the enemy. Christ tells us to forgive our enemies, yea, to bless them that curse us, and pray for them that despitefully use us; he tells us, when one smites the right cheek, to turn the left towards him. Who can adequately conceive this transcendent charity? The most impressive form in which it practically manifests itself is in that sweet and tender prayer which the crucified Jesus uttered in the midst of deep agony—"Father, forgive them, for they know not what they do." (Loud cheers.) O that we could be inspired with the spirit of this excellent prayer! What a sublime protest this is against those unnatural passions of resentment and vengeance which we are so apt to indulge! I hope this large-hearted charity will regulate the mutual relations and dealings between my countrymen and the Europeans, and lead them to co-operate harmoniously in all that is good. Often have I advised my native friends to forget and forgive the wrongs inflicted upon them by cruel and insolent Europeans, instead of seeking to gratify their anger. If we are maltreated by others, we have no right to maltreat them in return. Shall we not rather forgive them and do good to them with generous hearts? What if they be our bitterest

enemies, — what if they heap upon us insult and slander and violence, and provoke us to the utmost pitch,—shall we not with loving hearts pray—Father, forgive them? (Cheers.) Surely, if a native could learn charity from brutal violence, and meet provocation with forgiveness instead of anger, his victory would be complete, while his oppressor would lie vanquished amid shame and ignominy and public execration. (Applause.) To the European community, the doctrine of Christian charity applies with even greater force. In it lies the best antidote for the defects in their character I have noticed. As Christians, they ought to be baptized into true Christian meekness; their rough nature will be thereby humanized, and their proneness to indulge in violence and ferocity will be effectually curbed. Their obligation to do so is peculiarly pressing and urgent; they are bound to follow the emphatic precepts and living example of charity and meekness of him whom they profess to regard as their master. Meekness is essentially a Christian virtue, and those who delight in vengeance, and boast of their muscular Christianity, are unworthy of the Christian name. It is, I believe, the bounden duty of Christian men and women to adhere strictly and literally to the doctrine of forgiveness inculcated by Christ. But it grieves me to find that, far from doing this, many seem to take that doctrine as a mere theory, which they think it absurd to act upon. As a

theory, they descant on its beauty, and regale themselves with the poetry of religion which they find in it; but in practice they set it aside as an extreme of misguided sentimentalism, or, at best, an ethical hyperbole. They know too well that, by altogether avoiding antagonism and recrimination, and systematically returning love for enmity, they would too soon jeopardize all their temporal interests, and find it impossible to get on in the world—not to speak of the derision and ridicule they would bring upon themselves; they accordingly, with profound wisdom and discretion, try to keep themselves aloof from this dangerous theory of forgiveness! (Hear, hear.) Nay, with a view to appear consistent with their Christian profession, they put an agreeable construction upon Christ's doctrine; they qualify it so as to accommodate it to their worldly position and circumstances. They make out exceptional cases, in which they would justify vindictiveness and revenge. Failing to conform their character to Christ's law, they ingeniously adapt the law to themselves and the requirements of their worldly interests. Failing to obey the law in its integrity, they mutilate it, and make Christian morality easy and convenient. (Cheers.) This is indeed to be regretted. If they would simply contend that Christ's law of forgiveness is too high for us, and that it is difficult to carry it out practically, I could heartily sympathize with them. But when they proceed to pervert the spirit of that law,

and seek to lower its standard, because they cannot raise themselves to it, I feel it my duty to protest against such unwarrantable misconstruction, and vindicate the ethics of Christ. Have we any right to mutilate truth on the plea of our inability to grasp it fully? Shall Christ be robbed of his precious diadem of forgiving meekness, that his nominal followers may with privileged audacity gratify their vengeful feelings, and ever and anon cry—Blood for blood? (Loud cheers.) Let me assure you that Christ's precepts on this subject are too lucid and plain to leave any doubt in the mind as to their true import; and their rigid integrity admits of no compromise or mutilation. Christian brethren, I beseech you to remember that you are bound to fulfil literally the doctrine of love and forgiveness as set forth in the Gospel. You should not only restrain anger and shun vengeance, and patiently bear affront and provocation, but freely and generously bless them that curse you, and do good to them that hate you and maltreat you. You should try to conform fully to the golden maxim—Love thine enemy, and show in your daily life the unfathomable charity of Christ. (Applause.)

The other leading doctrine of Gospel morality I have alluded to is self-sacrifice. The paramount importance of this to my countrymen it is impossible to exaggerate, as it is this which affords the best remedy for the chief defect in the native character, viz., selfishness.

The precepts which enjoin this virtue are so numerous and emphatic and prominent in the Gospel, that one feels no difficulty whatever in recognising it as the one great truth which threads the whole narrative of Christ's life and ministry. In this we find the precious secret of his mission; in this the varied incidents of his life and death find a unity and an explanation. Nothing does he so constantly and consistently demand of his disciples as the sacrifice of worldly interests. He will have no compromise between God and the world. He insists on the undivided homage of the soul to God, and its entire estrangement from the service of the world. He rebukes and disclaims all who, after holding the plough, would still look back; he would have his followers forsake everything and follow the truth; he would have truth prized and loved far above father and mother, wife and children, far above all earthly honours and felicities. Thorough resignation to the will of God, without any fear of consequences or solicitude for food and raiment, constitutes the chief feature of Christ's teachings. His death on the cross affords the highest practical illustration of self-sacrifice. He sacrificed his life for the sake of truth and the benefit of the world. In obedience to the will of his Father, he laid down his life, and said—Thy will be done, O God! (Cheers.) And surely there is deeper meaning in the fact than even the orthodox attach to it, that the death of Christ is the life of the world.

(Applause.) Fellow-countrymen, it is your duty to follow these precepts and imitate this example of self-sacrifice in the cause of truth. By doing so, you will not only remove the great stigma of unprincipled selfishness which attaches to your national character, and learn to regulate your life by high moral principles, but you will be enabled to promote effectually the true welfare of your country in the peculiarly momentous crisis in which it is at present placed. In these early days of Indian reformation, when a huge mass of old errors and corruptions has to be swept away, and a firm foundation to be laid for a reformed social system, nothing is more necessary on our part than a proper appreciation of the value of truth, and a readiness to sacrifice all our temporal interests for it. Our selfishness has been our country's ruin, and even now, in spite of education, this odious selfishness is prolonging the days of India's degradation and suffering. That we may be better men and a better nation, we must eradicate selfishness. Neither the big talk of enlightened hypocrisy nor the cold calculating policy of prudence can remedy the evils which afflict our country. Nothing short of total self-abnegation will save our country. (Loud applause.) I assure you, brethren, nothing short of self-sacrifice, of which Christ has furnished so bright an example, will regenerate India. We must love God with our whole heart; we must live and die for truth. With singleness of purpose and with unwavering fidelity

we must obey the call of duty, and under no circumstances should we compromise our conscience. Let not sordid selfishness any longer make us indifferent to the deplorable condition of our fatherland; let us rise and bring self a voluntary victim before the throne of God, and dedicate ourselves wholly to His service and our country's welfare. (Cheers.) Enough has been the degradation of India; her sufferings are brimful. Already, through Divine grace, a transition has commenced, and the dawn of reformation is visible on all sides. But such transition is only the precursor of a mighty revolution through which India is destined to pass, and which will come with its tremendous trials in the fulness of time. With all the fury of a hurricane it will shake native society to its very centre, shatter to pieces all strongholds of error, and sweep off all that is evil. Then will India rise reformed and regenerated. Prepare yourselves, then, for the trials which await you. Prepare yourselves, I say, for the time is coming when you shall be called to undergo heavy self-denials, and encounter struggles and sufferings of no ordinary kind. You may not have to suffer bloody persecutions, you may not be tortured to death for truth's sake,—the British Government may protect you from such extreme violence. Nevertheless, privations and sufferings of a most trying character will gather round you, and your dearest and best interests will be imperilled.

Honour and wealth will forsake you, your friends and kinsmen will excommunicate you, and you may be exposed to a life of utter helplessness, in which even daily sustenance will be precarious. Be therefore ready and willing to meet the worst that may befall you, that you may not be found wanting in the day of trial. Fill your hearts with the love of truth, and resign yourselves to the will of God, and with self-sacrificing enthusiasm go forth to discharge your duties to your country, regardless of all consequences. (Cheers.) And the better to stimulate you to a life of self-denial, I hold up to you the cross on which Jesus died. May his example so influence you, that you may be prepared to offer even your blood, if need be, for the regeneration of your country. (Cheers.) Let my European brethren do all they can to establish and consolidate the moral kingdom of Christ in India. Let them preach from their pulpits, and exhibit in their daily life, the great principles of charity and self-sacrifice. And, on the basis of these principles, may brotherly intercourse and co-operation be established between them and my countrymen. Oh! for the day when race-antagonism shall perish, and strife, discord, and all manner of unbrotherly feeling shall for ever pass away, and harmony shall prevail among us all! May England and India, Europe and Asia, be indissolubly united in charity and love, and self-denying devotion to truth! (Applause.)

GREAT MEN.

A Lecture delivered at the Town Hall, Calcutta, September 28, 1866.

LADIES AND GENTLEMEN,

THE age in which we live has its advantages as well as its disadvantages. In these days of civilization and enlightenment, of industry and enterprise, of trade and manufacture, of steam and electricity, of scientific discoveries and inventions, there are on all sides cheering indications of material improvement and prosperity. But the age does not seem to be very favourable to the spiritual interests of man. In the midst of all this pomp and splendour of material prosperity, ill fares the spirit. While the senses enjoy an endless variety of physical comforts, the soul droops and pines in an uncongenial atmosphere. Modern civilization is eminently and essentially materialistic. All departments of thought and speculation are more or less of this character. The politics of the age is Benthamism, its ethics Utilitarianism, its religion Rationalism, its philosophy Positivism. All seems dull, mechanical, unspiritual, and lifeless. In the discharge of moral and religious duties especially, and in all concerns affecting the interests of the soul, men follow not the high and immutable principles of conscience, but

the low and convenient standard of conventionalism. All the nobler instincts and aspirations are smothered by the ignoble worship of custom and tradition. The orthodox fondly look through the vista of bygone ages to a romantic past, peopled with saints and prophets and angels of God, adorned with all that is fairest and goodliest and holiest, and illumined by God's direct revelations; and they fancy that by believing in that they will be saved. Those, on the other hand, who are beyond the pale of orthodoxy, are giving themselves up to the wild vagaries of free-thinking and scepticism, though outwardly, for politic reasons, they conform as strictly to forms and symbols as the orthodox. Thus, as regards both those who are within and those who are outside the orthodox church, there is underneath apparent conformity a striking absence of spiritual faith—that faith which is "the evidence of things not seen, the substance of things hoped for." From the bigotry and dogmatism of traditional creeds to the cold abstraction of rationalism, the entire religious life of the nineteenth century betrays a lamentable want of spiritual insight, and of that direct inspiration which alone can give us light unto salvation. From such tendencies, which characterize the civilization of the present age, India is not altogether free. Decrepit with age as she is in relation to her ancient greatness, and quite in her infancy in relation to modern civilization, she has with peculiar readiness caught this wide-

spread contagion. Politically and intellectually, England is our master. We have been brought up in the school of English thought, and have been inoculated with Western ideas and sentiments. Hence is it that we see in India a dim reflection of all that is going on at present in civilized Europe. The physical resources of the country are undergoing wonderful expansion and development, and everywhere we behold daily multiplying signs of material prosperity. The intellectual gloom which for centuries covered its face is being dispelled by the rays of liberal education, and the mists of idolatry and superstition are fast disappearing. But alas! what have we instead of these? The materialism of modern civilization. Utilitarian views have already spread far and wide among the educated classes, and Positivism counts its followers by hundreds. Few care about the sacred interests of the soul; and those who do, rest satisfied with a few vague rationalistic dogmas. It is certainly the duty of all who are interested in the welfare of India, to endeavour to check, in due season, these sceptical tendencies of the age, and to infix in the minds of the rising generation such positive ideas of the higher truths of religion as may enable them to attain the blessings of salvation. To put forth my humble efforts in this direction, so far as my limited capacities will allow, is the main object I have in view in appearing before you this evening. The people of India must be

roused from their lethargy and apathy, and saved from the dangers of smooth but treacherous materialism. This life of spiritual stagnation that we see around us is woful; this spreading infection of sceptical fancies is appalling. The enslaved spirit of the nation must rise and bestir itself freely to the holy activities of the higher life. That question is or should be as solemn and pressing with us in India now as it ever was elsewhere,—"What shall I do to be saved?" And for a proper and practical solution of this question, we must, with sincere and humble hearts, rely on God, and pray without ceasing that He may reveal Himself to us, and purify and regenerate us by the direct action of His holy spirit. For, in order that we may be sanctified and saved, we must hold direct and personal communion with God, each for himself, and so feel and establish our relations with Him, that our hearts may be for ever open to His living and holy inspiration. And as God communicates His spirit to us in certain mysterious ways, a proper comprehension of the secret of such communication is obviously of great importance to our salvation. Thousands, we know, have, in all ages, searched for truth and God in the dry wells of ancient traditions and outward symbols, to satisfy their spiritual thirst; but it was not till they discovered and drank of the deep fountain of divine revelation, that they felt truly blessed with the pure water of saving truth. It is

therefore necessary to inquire how God reveals Himself to man.

The first manifestation of God is in nature, and it is from this that the earliest religious impressions of men and nations have been derived. This is the primary and ordinary revelation of God, and one which is accessible and intelligible to all alike. Man, in the simplicity of his uneducated mind, and without the aid of logic or philosophy, "traces nature up to nature's God." He cannot but do so. The universe exhibits on all sides innumerable marks of design and beauty, of adaptation and method, which he cannot explain except by referring them to an Intelligent First Cause, the Creator of this vast universe. Each object in nature reminds us of its Maker, and draws the heart in spontaneous reverence to His infinite majesty. The stupendous Himalayas, the vast deep Atlantic, the flowing rivulet, the fragrant and beautiful rose, the warbling bird, and all that is grand and beautiful in the world below and the heavens above, "declare the glory of God and show His handiwork," and inspire devotional feelings in the soul towards Him who made them. Verily, there are "tongues in trees, books in the running brooks, sermons in stones, and good in everything." But is God manifest in the universe simply as its Maker—who created it, but has no connection whatever with it at present? Does the universe bear the same relation to God as the

watch does to the watchmaker? Certainly not. The world cannot exist for one moment without God. He is its life and power. He is the power of all secondary powers, the true life of all living beings. He is the immanent power of the world; its indwelling life. The same power that created men and things supports them. They can have no independent power or existence apart from their Maker. In Him we "live and move and have our being." It is not true, as some would have it, that God created the world, invested each object and being with certain powers, and left them to work independently, according to certain fixed laws. Law simply denotes mode of action, and can have no agency; while the secondary powers inherent in objects, which indeed act and produce all the striking effects and phenomena we behold in nature, are dependent upon the primary power of the Almighty. God the Creator should not be conceived apart from God the Preserver. If the world is real, it is real because of the divine power which animates it, and constitutes its immanent vitality. But is it merely the intelligence and power of God that we see in nature? We perceive His goodness in the countless and varied bounties which He showers on us, and which make us gratefully bow to Him as our Merciful Father, who not only makes us live, but renders life agreeable. It is He who supplies our daily wants; and even before we came into the world He made ample

provisions necessary for our sustenance and well-being. He taketh care of each one of us, and is the giver of every good that we enjoy. This is a great fact, and cannot be ignored—God's providence. There are some, however, who affect to dispose of it as a general providence, the effect of God's general administration of the world on each individual life, and therefore not a matter for special thanksgiving. The imposing plausibility of such an argument cannot pervert the unsophisticated simplicity of human nature, or restrain its spontaneous and generous impulses. Let these men argue that, as God does not directly give into their hands their daily bread, He can have no special claim on their gratitude, for He shows no special goodness to them. Men with simple and natural hearts will, however, believe that the food they eat and the pleasures they enjoy are all the gifts of Providence;—the necessary effects of a general economy, it is true, but not less the generous gifts of special kindness to each individual recipient of the same. Between general and special providence there is no difference in fact. It is God's goodness viewed from different stand-points that makes the distinction. The Creator of the universe is the Father of each individual man. All His dispensations are general as regards the world at large, but they are special so far as they fall within the bounds of our individual life, and are respectively partaken by us. The same sun that gives light

and heat to millions of men, may be viewed either as a part of the general economy of the world, conducive to general prosperity, or it may be gratefully looked upon by each individual man as manifesting God's mercy towards him. Hence to each of us God stands in the relation of Father, for the manifold blessings He daily confers on us. And thus, while we worship God as the Creator and Upholder of this vast and magnificent universe as a totality, we offer Him the grateful homage of our hearts as our Merciful Father for the particular benefits we derive from His works. Behold the Supreme Creator and Ruler of the universe—infinite in wisdom, power, and goodness—immanent in matter, upholding it, and quickening all its movements, and mercifully dispensing joy and blessings to all His children. Such is the revelation of nature.

But is God manifested only in matter? Is the volume of nature His only revelation to man—the only source from which we are to derive our knowledge of His nature and attributes, and our relations and obligations to Him? Does He call forth our homage and gratitude simply by His wonderful manifestations in the world of matter, and His merciful dispensation of physical comforts? No. There is another revelation; there is *God in History*. He who created and upholds this vast universe, also governs the destinies and affairs of nations. The same hand which we trace in the lily and the rose, in

rivers and mountains, in the movements of the planets and the surges of the sea, regulates the economy of human society, and works unseen amid its mighty revolutions, its striking vicissitudes, and its progressive movements. History is not what superficial readers take it to be, a barren record of meaningless facts,—a dry chronicle of past events, whose evanescent interest vanished with the age when they occurred. It is a most sublime revelation of God, and is full of religious significance. It is a vast sermon on God's providence, with copious and varied illustrations. Grecian mythology represents Zeus, the supreme ruler of the universe, as the father, and Memory as the mother of Clio, the muse of history, thereby showing that the nature of history is partly divine and partly human. In fact, history is not altogether secular; it is sacred. If, instead of merely looking on the surface of facts and events, where only human agency is visible, we dive beneath and trace them to the great principles which underlie them, and the energies which brought them about, we shall find that the source of all the wisdom and power they display is God. Like nature, history reveals the marvellous workings of Providence. But in what manner does God manifest Himself in history? Through Great Men. For what is history but the record of the achievements of those extraordinary personages who appear from time to time and lead mankind? and what is it that we read

therein but the biography of such men? The history of the world, says Carlyle, is the biography of great men. The interest of nations and epochs centres in them: eliminate them, and you destroy all history. It is with the masses of mankind as with armies: they act by their leaders, themselves unknown and unnoticed. In reading of battles, we invariably miss the names of the thousands of common soldiers who fight on either side, and meet the names only of their captains and leaders; so in the vast history of the world we miss the names of ordinary men, whom Victor Cousin justly calls "the anonymous beings of the human species;" only the names of great men strike the eye and rivet our interest and sympathy. Such men take the lead in all the great movements of the world: the multitude always follow. They prominently stand forth in the van of society, and can hardly be confounded with ordinary men. A great man is a giant amongst a race of pigmies: he towers above the level of ordinary humanity. His greatness is unmistakable. It is through these great men, these leaders of mankind, that God reveals Himself to us in history: in short, they constitute what we mean by "God in history."

Great Men have also been called Representative Men, Geniuses, Heroes, Prophets, Reformers, and Redeemers, according to their various functions and characteristics. Let us now proceed to inquire what it is that constitutes great men: what are the distinctive features in their

character which give them pre-eminence, and distinguish them from ordinary humanity.

But who are they, some may ask, on the very threshold of the inquiry, that we should be so anxious about them? The student of history may study their career with a view to satisfy his literary curiosity, and add to his stock of historical knowledge, and may feel astonished as he reads their wonderful exploits; but beyond this, what are they to him? They lived and died like other men, performing their respective parts in the amphitheatre of history: probably they did great good to their country, and evinced extraordinary ability and wisdom, and for all this posterity will readily give them credit. But what moral interest can we feel in them? Whatever importance they may possess as leading historic characters, are they of any religious importance to us? Yes, they are of the deepest interest and importance to our souls. They are destined to subserve the most momentous purposes in the moral economy of all men, of whatever race, or country, or age. With what is purely personal, local, and contingent in them we have certainly nothing to do; but that which is divine and universal in them, that which makes them great men, deeply concerns us all, for it is God's gift to us. Nations rise and fall, revolutions and wars make a wreck of society, but true greatness always lives—a standing miracle and an abiding revelation—to speak unto endless generations,

and unto all the nations of the earth, of the inscrutable riches of God's wisdom, power, and goodness. This is the sublime purpose of the lives of great men: this makes every one of us feel a deep moral interest in them, and leads us to place ourselves in an attitude of reverent loyalty towards them, that we may receive from them the precious boon which they were designed and destined by God to confer on us. We cannot dishonour or trifle with them; we cannot dispose of them as mere great historic characters with empty praise and admiration; we must regard them as God's manifestations to each one of us, and so open the whole heart to them, that it may be filled with all that is great, noble, and divine in them. We should so love and revere them, that under their influence, and with their aid, we may find Him whom they reveal.

Great men are sent by God into the world to benefit mankind. They are His apostles and missionaries, who bring to us glad tidings from heaven; and in order that they may effectually accomplish their errand, they are endowed by Him with requisite power and talents. They are created with a nature superior to that of others, which is at once the testimonial of their apostleship and the guarantee of their success. They are not made great by culture or experience: they are born great. They are ordained and sanctified as prophets at their birth. They succeed, not because of any ability ac-

quired through personal exertions, nor of any favourable combination of outward circumstances, but by reason of their inherent greatness. It is God's light that makes them shine, and enables them to illumine the world. He puts in their very constitution something superhuman and divine; hence their greatness and superiority. They are great on account of the large measure of divine spirit which they possess and manifest. It is true they are men; but who will deny that they are above ordinary humanity? Though human, they are divine. This is the striking peculiarity of all great men. In them we see a strange and mysterious combination of the human and divine nature, of the earthly and the heavenly. It is easy to distinguish a great man, but it is difficult to comprehend him. A deep mystery hangs over the root of his life: the essence of his being is an inexplicable riddle. Who can solve it? That some nations have carried their reverence for prophets so far as to deify them, and worship them as God, or rather God in human shape, does not in the least appear to me surprising or unaccountable, however guilty they may be of man-worship. For if a prophet is not God, is he a mere man? That cannot be. Such an hypothesis would not adequately explain all the problems of his life. The fact is, as I have already said, he is both divine and human; he is both God and man. He is a "God-man." He is an "incarnation" of God. Yes, I look upon a

prophet as a divine incarnation; in this sense, that he is the spirit of God manifest in human flesh. True incarnation is not, as popular theology defines it, the absolute perfection of the divine nature embodied in mortal form; it is not the God of the universe putting on a human body,—the infinite becoming finite in space and time, in intelligence and power. It simply means God manifest in humanity;—not God made man, but God *in* man. Man, however great he may be, however excellent and divine his character, is human, and as such, liable to all the imperfections and infirmities of man, and the thousand evils which flesh is heir to. He is not generically different from the human kind, but is simply exalted above it in degree. Made of the same flesh and blood, endowed with the same constitution as ordinary men, he is far superior to them on account of the high destiny of his life, the divine commission he bears, and the large measure of moral force which he naturally possesses for the successful accomplishment of the same. When, therefore, he is honoured above others as God's incarnation, we are to understand his superiority to be one of degree, not of kind. For, it must be admitted that every man is, in some measure, an incarnation of the divine spirit. The constitution of man is of a composite character; it is on the one hand gross, carnal, and earthly, on the other holy, spiritual, and heavenly. It is a strange combination of the lusts of the

flesh and the divine instincts of the soul. Do we not feel that, though we are made of dust, there is within us something which is not of this earth, which is immortal and holy, born of heaven and destined for heaven? Are we not all conscious that, however sinful we may be, God dwells in each of us, inherent in our very constitution? "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" The wickedness and foibles of man may be hated and pitied; but when we behold his conscience struggling successfully with sin and temptations, and with self-sacrificing devotion upholding the cause of truth, are we not led to exclaim—What is there on earth so noble as man? The human body is indeed the living tabernacle of the living God. "There is but one temple in the universe," it has been beautifully said, "and that is the body of man. Nothing is holier than that high form. Bending before man is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body." However shocking man's sinfulness may be, his godliness is worthy of homage. If it is true he crawls and creeps on the low platform of the world, it is equally true he soars into the regions of heaven and enjoys its purer atmosphere. Man is verily, as the poet describes him, "a worm, a God," and he ought to be treated as such. If, then, incarnation means the spirit of God manifest in human flesh, certainly every man is an incarnation.

And great men are pre-eminently so, for they exhibit a larger measure of the divine spirit. They are singularly brilliant manifestations of that Eternal Light which all men in some measure reflect.

Thus you see that great men are superhuman, and, I may add, supernatural; but there is nothing miraculous about them, in the popular sense of that word,—there is no deviation from the established laws of nature. They are perfectly natural phenomena; and if they are miracles, they are only greater miracles than ordinary men. They are supernatural only in the sense of being above ordinary nature. None will deny that there are common and uncommon, ordinary and extraordinary, things and phenomena in the world; but they are all included in the established economy of nature. However extraordinary a thing may be, it is not and cannot be at variance with God's law. He governs the universe with immutable and fixed laws, from which there can be no deviation whatsoever. Beneath all outward anomalies and apparent irregularities there lies the most perfect harmony. There is no disorder in nature, but it resolves itself into eternal order; no violation of a known law, but it is a fulfilment of a higher and latent law. That there is something remarkably irregular in the lives and career of great men, which ordinary facts and precedents cannot account for or explain, few will deny. They appear upon the stage of history irregularly, now and

then, after long intervals and at different places, play their parts most singularly, following no custom or precedent, think and act as no contemporary does, and though hated, reviled, and persecuted, convert millions of souls to their ideas with amazing success and facility, and with no other power but the power of those ideas, extend their conquests far and wide. And yet amidst all these apparently unaccountable irregularities the deep harmony of God's moral economy may be traced. Great men, like comets, move in eccentric orbits. As the course of comets seems irregular when compared with the movements of planets, so does the career of great men when compared with that of ordinary men. And yet comets have orbits of their own, which are perfect and regular in themselves. A comet, however strange it may seem to us, is as much a natural phenomenon as a planet, and the movements of both are regulated by the same ruling hand of God. Similarly, a prophet, however uncommon and eccentric and different from ordinary men, is guided by the same unalterable law as they.

Great men appear when they are needed. In the history of nations there occur now and then crises of a very serious character, when the advancing tide of progress shakes the very foundations of society; at such times certain great minds appear, being called forth by the peculiar necessities of the age, who avert impending perils, meet all existing wants, and remodel society on an

improved basis; and they die when their work is over. Such men are seldom born in ordinary times, when everything glides smoothly and quietly; for then they are not wanted. Their lot is always cast in troublous days; for they have to combat established errors and prejudices, to revolutionize popular tastes and ideas. They mark the transition-state of society, the turning-point in the career of nations. The preceding age ends and a new epoch commences in them. In the established economy of Providence they are special dispensations, to meet the pressing wants of humanity. Hence their appearance is not a mere accident, a casual phenomenon, but the sequence of a regular and constant law which regulates the moral interests of mankind. Their birth is always the result of a deep and irrepressible moral necessity. Wherever and whenever peculiar circumstances demand a great man, the very pressure of that demand drags him forth perforce. In God's moral government, to feel a want is to get the thing needed. Great men cast their shadows before. The circumstances of the age foretell their birth; signs and prognostics herald their advent. We see a peculiar fermentation and upheaving and excitement on all sides. The spirit of the age can no longer brook the tyranny of the past, and shows restlessness and impatience and an earnest struggle for enfranchisement. Amidst all this struggle and turmoil, the travail of an age seeking to disburden itself,

the prophet is born. All the advanced men of the time joyfully accept him as the promised liberator and redeemer, their heaven-appointed guide, and under his leadership and with his aid carry on a terrible crusade against prevalent errors and vices, and at last victoriously unfurl the banners of liberty and truth in the midst of a reformed nation. A prophet is said to regenerate his people; he infuses new life into them. In him the old generation dies, and a new generation is born. Himself the child of the past, he becomes in his turn the progenitor of an altogether new race of men. As from one small seed a whole forest may spring up, so one prophet brings forth, by the law of moral development, many generations of reformed souls that lay potentially in him. Born in his spirit, these new generations continue to live in him, and he in them. His spirit courses through their veins and arteries, and moulds their character, their ideas, and sentiments. They think his thoughts and feel his feelings, and however much they may advance in the path of reform, he is the root of the new life they lead.

Great men possess a representative character. They are representative in a double sense:—1. They represent their country and age; 2. They represent specific ideas. This quality is essential to greatness. I have already said that the administration of the affairs of human society is actually, though not apparently, carried on by a few leading minds; it is the aristocracy of great men

that governs the world. But this aristocracy is representative, not arbitrary or despotic. Great men rule the masses, not by reason of their superior talents and energies, but because they faithfully represent the interests of those whom they govern. The secret of their gubernatorial authority, and likewise of their successful administration, lies in their unflinching fidelity to their constituents. They are essentially and thoroughly national in their sympathies, tastes, and ideas; they are strictly men of the people and men of the age. Among a different nation and in a different age, they would be altogether out of place. They represent only their own people and their own age. A prophet is, in fact, the highest embodiment of the spirit of his country and time, —the leading type of contemporaneous nationality. In him the people recognise their truest representative, and they spontaneously and trustfully throw themselves on his guidance. Nay, they often find that he understands them better even than they, and enters more deeply into their wants and wishes. It is this marvellous and mysterious sympathy which explains why he is preferred to others, albeit wiser and abler far than he; why he speaks and is respected as one having authority above all others. He rules because he serves; his people follow and obey him, for he is among them as one that serveth. Their loyalty is not the cringing servile allegiance of the vassal, but the grateful homage of independent souls in recog-

nition of the services rendered by their representative leader,—a noble testimonial of gratitude, worthy alike of them who give and of him who receives it. It is not "hero-worship," not the slavish bending of the knee to mere power; it is the tribute of respect and obedience cheerfully paid to one who is not only an extraordinary genius, but a representative ruler, who is not only a ruler, but a faithful servant, who best represents their wants and interests, and whom, therefore, they confidently invest with supreme ruling authority over themselves. The people honour themselves by honouring their prophet; and they glorify him only so far as he is true to them.

What Napoleon said of himself, when asked to attend to the education of his son, with a view to enable him to become a fit successor, applies to all great men and prophets. "Replace me!" said he, somewhat astonished at the suggestion; "I cannot be replaced; I am the child of circumstances." This was no hollow boast; Napoleon said what he felt; he mentioned a great fact of his life, the secret of his pre-eminence and success. His character and disposition and abilities were really unique, and were not the result of training, but were formed and moulded by the peculiar necessities of the age. He was the man of the age, the representative leader of his people. No amount of education or training could fit another for the position which he occupied.

You must not suppose that I mean to accord to Napoleon a moral supremacy. No, I do not honour him as a prophet. I need not be reminded that he had many failings, and even vices; for all these he has been, and will ever be, condemned. But that he was a great man in his sphere, a great military genius, few will venture to dispute. It was only because he stood forth as the political representative of the people and the age, that he became a successful ruler in the cabinet and the field; and hence he was fully justified in saying he could not be replaced by others. None but a Napoleon could fill Napoleon's place. So with regard to every great man. He cannot be replaced by others, however wise or powerful. They may be his superiors in many respects, but they lack the essential attribute which makes him a great man,—they are not representative; the people would not recognise them as their own.

Great men are representatives in another sense: they represent particular ideas. Every great man comes into the world with a certain great idea fixed in his mind, which it is his mission to realize and stamp on his age. This idea is not an accident, but the essence of his being. It is not a doctrine learnt from books or deduced by reasoning. It is divinely implanted in his mind, it is inseparable from his nature, and is interwoven with his being. It is not an acquired precept, but an inborn principle of life. It is the governing principle of all his

thoughts, wishes, and aspirations ; the primary motive of all his movements. He lives in it and for it. His life is identified with his idea : his existence has only one meaning—the development and realization of his idea. He does not live, as others do, for the attainment of worldly happiness and honours ; he does not, like them, pursue a variety of objects in the varied relations and circumstances of life. The peculiar destiny of every great man is to live and die for *one* idea. This idea is nothing more than a definite plan of the particular reform needed at the time ; it is a remedy for the manifold evils of the age, a message of peace and emancipation to nations groaning under social or spiritual oppression. It is this idea that makes a great man a necessity of his age, as it shows him forth as the reformer in whom all the grievances of the nation will find redress. He cannot but be a reformer. Around him he finds society degraded, impoverished, and ruined ; within him lies an ideal of what society ought to be, which constantly and necessarily seeks to realize and develop itself. His life is thus a life of continued struggle, which ceases only with his life, when his subjective idea is converted into an objective reality.

From what I have already said, certain essential characteristics peculiar to greatness may be inferred. The first is absence of selfishness. Great men do not live on their own account, they live for others. They

deny themselves the pleasures and honours of earthly existence, in order that others may be enriched and exalted. They relieve and gladden their country by bearing on their own shoulders the heavy weight of its woes and sufferings. Even with their blood they wash away the evils of the world. To live unto themselves is not only wrong, but morally impossible; to seek the welfare of others is not only right, but natural to them. Their life is necessarily a life of self-abnegation. They cannot be selfish. Self-interest can have no influence on them whose interests are identified with those of society, and in whom the national pulse beats, and the national heart throbs. Constituted for public good, they would pine and languish away if confined in the suffocating atmosphere of a selfish existence.

Secondly, their sincerity. "Life is real, life is earnest," is best illustrated in the lives of great men. They are full of earnestness. They neither deceive themselves by a mere fancy, nor do they impose upon others by hypocrisy. Devoid of theatricality and sentimentalism, they pursue their vocation in sober seriousness. There is no show, no gorgeous display: all is real. Their wisdom and devotion, their power and enthusiasm, are not things of false glitter, held up to public gaze with a view to secure fame or accomplish some sinister object of worldly advancement, but sublime realities which extort admiration by the very disregard of worldly distinction

which they manifest. Yet, alas! many a prophet has been, and continues to this day to be, ridiculed as an idiot, or hated as an impostor,—as if a man could sacrifice his all for a fiction, as if entire nations could be revolutionized by a fraud and a deception.

Thirdly, the originality of their wisdom. Great men do not borrow their thoughts and ideas from others; they do not blindly follow the example of any earthly guide. Whatever they say, whatever they do in connection with their mission, they owe to the instincts and impulses of their natural constitution. In the depth of their minds lies the fountain of pure wisdom, from which they unceasingly draw fresh supplies of original truths. Their wisdom is neither the result of hard study nor of laborious dialectic exercises: it is the wisdom of faith. They learn more by insight than by observation, experiment, or reasoning. By their natural sagacity they at once penetrate the very secret of things, which lies hid from the perception of the acutest thinker, and by common sense they readily apprehend truths which stagger the greatest intellects. Besides, the very nature of their mission precludes the possibility of their depending upon second-hand knowledge or the teachings of others. They have to reform society as they find it, by preaching those ideas and truths which it especially needs—a work alike difficult and original, requiring original wisdom and skill for its successful accomplishment. The accumulated

treasures of good precepts and good examples of former times may be of some use in a general way, so far as analogies may be discovered between the past and the present, between other nations and the particular nation to be reformed. But as the past never reproduces itself in the world's history, and as no two national crises are ever wholly alike, every work of revolutionary reform, such as a great man has to perform, requires an amount of original wisdom in discovering and communicating truth which the past can never furnish, and which he alone can bring to bear upon his mission from the natural resources of his extraordinary mind. A prophet-reformer is always a genius, an inspired man; and when he teaches, the world is astonished at his wisdom, and says—Never man spake so before.

Lastly, their invincible power. All great men are heroes. They have to fight, almost single-handed, against established errors and national evils, and they have consequently to achieve success against tremendous odds. Hence they are armed with uncommon firmness and determination, inflexible force of character, and a strong will, that never yields and is above discomfiture; in short, they are possessed of spiritual strength and resources commensurate with their gigantic undertaking, and such as insure success. The very announcement of his new ideas by the prophet excites the bitterness and hatred of thousands wedded to the old state of things.

When he daringly proceeds to carry out his ideas into practice, to demolish the sacred strongholds of popular error and prejudice, he finds himself surrounded by an overwhelming host of infuriated men, desperately resolved, primarily for self-defence, but subsequently for mere malice's sake, to put down the dashing innovator. Frowns and threats, reviling and slander, excommunication and privation, coercion and torture, and even brutal attempts on life—all means are employed to accomplish this object. But opposition, however violent and deadly, cannot intimidate or overpower the mind of a hero: it rather aggravates his holy zeal a hundredfold. Mindful more of his mission than life, he offers a bold front to the assaults of his enemies, and in the face of the direst persecution establishes his kingdom and plants the banner of the divine idea he represents. Hundreds, overpowered by his influence, acknowledge his sovereignty and vow allegiance; while thousands are made unconscious captives, though professing disloyalty. Thus outwardly and secretly the new reform idea spreads, till it reaches the heart of the nation, and gradually leavens the entire society. Often it happens that the prophet's life is sacrificed by his persecutors. This, far from arguing anything like weakness in him, shows, on the contrary, his remarkable moral heroism, which shrank not, but braved death itself for the sake of truth. The mighty influence of such heroism proves

mightier far in death than in life, for the blood of a martyr always achieves more glorious and extensive conquests than the most brilliant exploits he performed in his lifetime.

But this power, it must be remembered, is not his own; it is God's power that upholds him in his struggles and trials. It is his steady and devoted reliance upon the Almighty arm that enables him to bear down the most formidable opposition, vanquish emperors and sovereigns, and establish mastery over nations and generations. He himself feels that, if he is bereft of divine succour and left to his own limited resources, he would at once sink under the weight of his trials. His heart faints and falters, trembles and shudders as he looks upon the vast sea of difficulties on which his frail bark floats, and the rising and roaring surges which every moment beat against it; and with childlike humility and trust he looks up steadily to that Almighty Protector who summoned him to the perilous enterprise, and who alone can help him to steer safely on. A prophet, though strong, is always humble: confident of divine help, he is ever diffident about his own powers. He is then only successful when he fights in God's strength, not his own. His manliness is proportionate to his child-like simplicity.

The first chapter of Jeremiah, in the Old Testament, contains a beautiful passage which describes figuratively

the action of God's spirit on prophets. Jeremiah says:—

"Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

"But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

"Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

"For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land."

The first verse evidently sets forth the important truth I have already enunciated, that a great man is never made great, he is born great. He receives his commission and ordination from God Himself, and is sent by Him into the world for the benefit of nations. Though divinely ordained, however, he feels he has no ability to fulfil the great mission with which he is entrusted: he has no wisdom, no power; he is ignorant and weak, he is helpless as a child. The Lord, however, assures him of His protection and guidance, vouchsafes to him adequate strength and courage, and makes him "a defenced city and an iron pillar" in the midst of opposition. Hence victory ever flies round the prophet's

banners, for with divine aid he encounters human opposition.

History bears ample testimony to the extraordinary moral courage and heroism of prophets and great men, and the vast influence they exercise on the destinies of nations. The mighty Luther shook Europe to its foundations by his vigorous and fearless protests against the errors of Popery. No amount of opposition intimidated him; his adamantine will knew not how to bend. When, stretching forth his right hand, he consigned the Pope's bull to the flames, he only gave proof of that holy fire of enthusiasm in his own mind which was to burn up the impurities of the age. While proceeding to Worms to defend himself publicly, and give an explanation of his doctrines, he refused to adopt the measures of safety recommended by his friends, saying,—"Were there as many devils in Worms as there are tiles on the house-tops, still I would go." Methinks the whole land trembled under his manly strides as he boldly went on. All Europe, yea, the world, anxiously looked forward to the great day which was to decide the destiny of Christianity, and with throbbing hearts awaited its issues. None knew what was to come out of all that commotion of the age. Emperors and princes and potentates met together on the appointed day, and amidst the assembled representatives of Europe's wealth, rank, and power, Luther stood undaunted as an apostle of freedom, and nobly asserted

and vindicated his doctrines, and concluded by saying:—"I cannot and will not retract, for we must never act contrary to our conscience. I have done: God help me!" Though many and redoubtable were his enemies, and deep-rooted and sacred the errors which he combated, his cause at last triumphed, and with it the sinking pulse of Europe revived. Yes, there was a revival of a radical and comprehensive character—a revival of the soul as well as the intellect, and even of industry, in varied forms of activity. Society was altogether reorganized on a new basis, and a new life was infused into its organism. Imagine the depth and extent of Luther's influence. Wherever there are Protestant nations or individuals, there his spirit is manifest in glory; and all the fruits which the world has reaped from the Reformation are directly or indirectly the fruits of his labours. What Luther did on a large scale in Europe, John Knox accomplished on a small scale in Scotland. His power of mind was immense, as his stupendous deeds will testify. Even when a galley-slave, he contemptuously remarked with reference to a painting of the Virgin—it is a "pented bredd, fitter for swimming than for being worshipped." Ever since, his enthusiasm in the cause of religious reformation was formidable, and he suffered no obstacle to stand in the way of his mission. Single-handed he fought, and he not only succeeded in planting the banners of the Reformation

among his countrymen, but he also made the Scotch nation. He found Scotland enveloped in darkness, Popery, and dissension; he it was who enlightened, civilized, and regenerated it. Looking at the Scotch before his time, we find only a number of scattered tribes and clans united by no common interest, led away by proud and turbulent leaders into ceaseless intestine quarrels and feuds to gratify their ambition, no middle class to adjust the relations between the common people and their rulers, and keep them in equilibrium; in short, we find only confusion, discord, and barbarism. But to-day they are a noble people, a nation with independent and distinct national church and literature. And if you trace this glorious change to its source, you will find it due to the stern-minded reformer Knox. Turn we now to the East for similar illustrations of the power of great men. History tells us that when Mahomet entered on his iconoclastic mission, he was all fire; nothing could damp or quench his pious ardour. He was desperate even to fanaticism. If the sun stood on his right hand, said he, and the moon on his left, ordering him to hold his peace, he could not obey. And his success in establishing Monotheism amidst the dense mass of ignorance and idolatry which prevailed at the time was really amazing. Behold millions owning subjection to the crescent in various parts of the world, and offering their five daily prayers to the Unseen and One Only God!

Drawing nearer home, we meet with an example of far greater interest to our countrymen, on account of its national affinity, and one with which, therefore, we are likely to sympathize more readily and lovingly. Three hundred years ago, when Bengal lay divided between empty ritualism and Vedantic contemplation on the one hand, and the immoral orgies and bacchanalian revelry of the *Shakti* worshippers on the other, when under proud priestly domination the vast bulk of the Sudra population were almost excluded from the advantages of religious life, Chaitanya, the great prophet of love and faith, appeared, and by precept and example exerted mighty influence to suppress these combined evils.* The dead and dry religion of wisdom and works succumbed to the living and sweet doctrine of *Bhakti* he preached; the tide of sensuality was checked by his simplicity and purity of life; and the proud head of caste was laid low under the overpowering weight of that love of God which he taught and evinced. By infusing the element of faith into dead Hinduism he gave it new life, and made it an effective instrument of conversion. Religion was no longer the monopoly of the learned and the respectable,

* Chaitanya (1485—1527) was a celebrated Bengali enthusiast, who wrote and preached on *Bhakti*, or Faith. An account of his doctrines, and of the sects which resulted from his teaching, will be found in Professor H. H. Wilson's Works, vol. i.

Mlecha is a term of contempt used by orthodox Hindus to denote those who are not Hindus.—ED.

but the most degraded and hated, the meanest and lowest, were declared eligible to God's kingdom through faith. When the new gospel of love was announced, thousands upon thousands came and swelled Chaitanya's ranks with enthusiasm; Brahmins and Chandals danced together, rejoicing in their God of love. Nay—would you believe it?—Mahometans, despite the curse which Hinduism still attaches to the *Mlecha's* name, were welcomed and freely admitted into the new church. It is indeed impossible to exaggerate the power of him who effected such momentous reforms as these in the Hindu church—reforms from which English educated natives, with all their boasted enlightenment and civilization, and with all their organized and combined power, so ignobly recoil even at the present day. Chaitanya, by the power of love and faith, achieved triumphs which must appear to be a wonder to my educated countrymen. Such is the marvellous power, and such the incomprehensible greatness, of prophet-reformers.

Is it not, then, our duty, I ask, and shall we not esteem it a privilege, to render unto prophets and great men the humble tribute of our gratitude and esteem? The immense service they render to mankind, and the noble characteristics which distinguish them,—their deep wisdom and invincible power, their rigid self-denial and fervent devotion, challenge the spontaneous gratitude and esteem of all men. To honour them is no meanness, no syco-

phancy; no sordid "Boswellism," no idolatrous "hero-worship," as some foolishly imagine. To honour them is to honour our benefactors, and to glorify the greatness of human nature. We cannot, we dare not, slight them. They are of universal interest and importance. Their lives deserve our careful study; their greatness should excite our earnest aspiration. They are designed by Providence for our study and imitation. "Lives of great men all remind us, we can make our lives sublime;" nay, they stir up our best energies to attain that sublimity of which they afford living examples. In precepts and doctrines there is indeed much to enlighten the mind; but what can more effectively quicken it than examples? Life alone can give life; and, above all, the life of heaven-appointed prophets. It is what they have actually done that makes us understand the loftiness and sublimity which humanity is capable of, and impels us forcibly to attain that loftiness and sublimity. The world is vastly indebted to them: they are the glory, the pride of mankind; we boast of them; we naturally feel grateful to them. We thank Him who sends them for our benefit, and whom, as His servants and messengers, they in some measure reveal.

Let not our homage, however, be exclusively confined to any one of them, and withheld from the rest. We must honour all of them, unbiassed by local influences, party feeling, or sectarian bigotry. It is the want of this

catholic spirit, it is the evil of awarding exclusive honour to particular prophets, that has filled the religious world with jealousies, hatred, and sanguinary strife, and made their followers plunge the dagger of brutal animosity into each other's breast. In fact, it is this which has mainly originated sectarianism and multiplied hostile churches. In many cases, again, such exclusive honour has been carried so far as to assume the form of deification. Struck with amazement at the superhuman character of their prophet, men have, in the blind zeal of extreme devotion, exalted him to divinity, and identified him with the Godhead; and while adoring their own prophet as the God of salvation, they have condemned all other prophets as false prophets, who lead their followers to perdition. It is indeed painful to contemplate the two-fold evil of such sectarian bigotry. Man, mortal man, with all his frailties and shortcomings, is deified and worshipped; and to him is rendered that supreme adoration which belongs to God alone! This idolatrous bending of the knee before man is an insult to Heaven, and an audacious violation of that entire loyalty and allegiance to God which is demanded of every true believer. Like every other form of idolatry, it is a treason against God, which pollutes the heart and degrades the soul. On the other hand, equally mischievous, if not equally sacrilegious, is the rancour with which every prophet is hated and cursed by the followers of another

prophet. Every religious sect shuts up truth, inspiration, and holiness in its own narrow church, and looks upon the life and labours of its prophets as the only saving dispensation of Providence; while all prophets and truths that lie beyond its church are condemned as impostors and lies. This is making God the God of a clan, a country, and an epoch, instead of, as He is, the God of all mankind, of all space, and of all time. All true believers acknowledge the Supreme Creator of the universe as the sole object of adoration and worship; and as He is eternal and omnipresent, and His providence universal, they treat with reverence and gratitude the various dispensations of His grace, made at different times and in different countries for the benefit of mankind. They see Him revealed throughout the length and breadth of animate and inanimate creation; they behold His general providence in all the ordinary events and phenomena of nature's economy; while his special providence they devoutly trace in those special dispensations which He from time to time makes through His prophets to save whole nations from error and iniquity. The lives of all such prophets are accepted reverently as God's Revelation in History: various and different they may be in their peculiar features and local adaptations, yet, as regards the universal and eternal principles they represent, they are parts of the same divine economy, and subserve, more or less, in the hands of God, the

same grand purposes of revelation and redemption. Each of the prophets came into the world as a messenger of God, bearing a distinct message of glad tidings which he contributed to the cause of religious enlightenment and progress. We must then freely honour all of them, and gratefully accept from each what he has to deliver, instead of binding ourselves as slaves to any particular person as the only chosen prophet of God. For "at sundry times and in divers manners God spake in time past unto the fathers by the prophets." And though Jesus Christ, the Prince of Prophets, effected greater wonders, and did infinitely more good to the world than the others, and deserves therefore our profoundest reverence, we must not neglect that chain, or any single link in that chain, of prophets that preceded him, and prepared the world for him; nor must we refuse honour to those who, coming after him, have carried on the blessed work of human regeneration for which he lived and died. Let sectarianism perish, then. Let denominational and geographical boundaries be for ever forgotten, and let all nations unite in celebrating a universal festival in honour of all prophets, regarding them as the Elder Brothers of the human race. Hindu brethren, as ye honour your prophets, honour ye likewise the illustrious reformers and great men of Christendom. I know, my educated countrymen, you appreciate and honour England's immortal bard, Shakespeare, the greatest literary genius of

the West; and you honour too the military, and political, and scientific great men whose brilliant deeds shed lustre on the profane history of Christian nations. Why should you scruple then to pay the tribute of your esteem and gratitude to the religious geniuses, the inspired prophets of Christendom, who have nourished and enriched its soul, and, in fact, the soul of humanity at large? To you, my Christian brethren, also, I humbly say—as ye honour your prophets, honour ye likewise the prophets of the East. Thus hostile churches, and the dismembered races of mankind, shall be knit together in one family, in the bonds of universal faith in the common Father, and universal gratitude and esteem towards their elder brothers, the Prophets.

The last and highest mode of revelation remains to be described. I have spoken of God in Nature, and then of God in History; but both these forms of divine manifestation are external. The one to which I am about to draw your attention is internal, and comes home to our hearts, viz., God in the Soul. The striking evidences of the Great Creator's power, wisdom, and goodness, which are stamped on the whole face of animate and inanimate creation, do indeed exalt the believer's heart to Him; but far greater is the influence of the lives of great men, which, coming with all the moral force of example, animates and bestirs us to a life of wisdom, piety, and righteousness. Nothing, however, can bear

comparison with the almighty power of Inspiration—the direct breathing-in of God's spirit—which infuses an altogether new life into the soul, and exalts it above all that is earthly and impure. It is the more powerful, being God's direct and immediate action on the human soul, while the revelation made through physical nature and biography is indirect and mediate. In these latter modes of divine manifestation truth is received at second hand; God is seen as reflected in a mirror, and often, alas! refracted through its imperfections. Divinity is represented in the world of matter—in flowing brooks and stupendous mountains, in the radiant sun, the serene moon, and the vast starry convex; it is also represented in the thrilling precepts and the quickening deeds of great men. But in inspiration the Supreme Soul is *presented* to us in our own finite souls, and His saving light falls directly upon the eye of faith. The spirit of God directly shines upon the soul like the meridian sun, and illumines and warms the entire spiritual nature of man; it bursts like a resistless flood into the heart, sweeps away ignorance and doubt, impurity and wickedness, and converts even the hard stony heart of a confirmed sinner into a garden smiling in all the luxuriance of spiritual harvests,—of faith, love, and purity. The highest revelation, then, is inspiration, where spirit communes with spirit, face to face, without any mediation whatsoever. The influence of inspira-

tion is absorbing, not partial; it is not superficial and skin-deep; but, like leaven, it leaveneth the whole life. Its process is not slow and calculating, but revolutionary. Inspiration does not deal out particular truths and particular forms of purity to satisfy a few special wants: it altogether converts and regenerates the soul. It does not seek to cut off the spreading branches of corruption; it destroys the root of evil in the perverted heart, and sows there a new seed of divine life. Its mode of operation differs essentially from those which worldly moralists and reformers prescribe for the eradication of vice and the improvement of individual and national character. Here we see no appeal to reason or public opinion, no calculation of profit and loss according to the arithmetic of expediency, no reference to consequences. Nor do we find here that slow process of moral discipline and restraint which seeks to school all the lower propensities and passions into obedience, and place them under the authority of conscience. The vast majority of mankind, whatever their convictions may be, are practically swayed by worldly motives in their social as well as religious pursuits; utility is the sole guide of their moral life; they could hardly be persuaded to recognise or practise any duty which involves temporal loss of any kind, and interferes with worldly happiness and interest. Those, however, who really desire to be good, and are sincerely anxious for their reformation, pronounce

the doctrine of expediency false and pernicious, recognise conscience as the supreme guide—the vicegerent of God in the human breast—and endeavour to bring all refractory passions and motives, all thoughts, words, and deeds, under its discipline. They go through a systematic process of training and self-control, guarding against every possible evil, curbing down every little sin as it rises, breaking every vicious habit by constant and unwearied conflict, and employing all available means for the government and purification of the heart. They who simply seek deliverance from sin must go through this process of incessant struggle and self-control. But the soul needs more; it wants some positive vantage-ground of holiness, where it may abide in peace, safe against temptation. It seeks to be not only not worldly, not immoral, but positively holy. It wants godly life, and this can never be had by the most rigid tension of mental discipline, or the highest effort of human will. Divine life can only be secured by divine grace—it comes pouring into the soul from Him who is its source. This is inspiration; it is the direct action of the Holy Spirit. It is God's free gift, not man's acquisition. It comes not through our calculation or reasoning, not through our industry or struggle, but through prayerful reliance upon God's mercy. It cannot be purchased by our wisdom or our good works. The Merciful God vouchsafes inspiration unto the heart which panteth after it.

Behold the marvellous effects of divine inspiration! It does not, like human agencies of reform, merely lead the intellect to truth, the heart to love, or the will to practical righteousness; but it thrills and enlivens the whole spiritual being of man with a sort of holy excitement and frenzy, and carries him by the hair into the very presence of God, and there breathes into him new life. It revolutionizes the very foundations of the old carnal life, and effects a radical reform in the vital mainspring of man's motives, wishes, words, and deeds; it marks a turning-point in his history. It kills the "old man," and kindles his ashes into an altogether new creature. This is true spiritual Baptism—baptism, not with water, but with fire. We care not to be baptized with the cold water of logical persuasion and the lifeless ay and nay of dogmatic theology; but we all need to be baptized into new life with the fire of inspiration and enthusiasm. In other words, if we all desire holy life, we must become enthusiastic. Through proper self-culture, men have in all ages attained virtue and morality; but never man became regenerate and godly without the fire of enthusiasm enkindled by the Holy Spirit. The human mind, unaided, however great its wisdom and power may be, is no match for the vile passions and lusts of the flesh. When they once rise with all their demoniac fury and frenzy, no convincing precept of ethics, no amount of human energy can quell them. To this all

our experiences with one voice testify. But when the Holy Spirit reinforces the sinking spirit of man with an influx of divine enthusiasm, the rising surges of unruly passions subside as if under magic power. Only passion can vanquish passion; and a most formidable and unconquerable passion is enthusiasm. When it rushes with full force into the soul, all carnal passions readily ebb away. Lust, anger, covetousness, envy, and malice; doubt and despair; weakness, inconstancy, and hypocrisy; in fact, all sins of the mind, heart, and the will, retire from the enthusiastic soul, and dare not encroach upon what is consecrated to God and protected by His almighty arm. For enthusiasm is not a faculty or feeling, but is a pervading passion of life; it combines in it all that is excellent in wisdom, emotion, and energy, and is a remedy for every form of sin and corruption. It keeps man in a state of holy excitement; it makes him live in God; and thus protects him from every thought, word, or deed that is unholy. In enthusiasm duty and desire coalesce, and form a settled principle of life. Man then loves holiness with passionate attachment, and hungers and thirsts after his God. He is seized with the frenzy of devotion, and is not only above sin, but also above temptation; for nothing is then attractive to him except holiness. Such frenzy, essential as it is to divine life, is but madness in the sight of the world, and must excite ridicule and contempt. One who has realized God in

his own soul, and has been inspired with enthusiastic love and fidelity towards Him, and who loves only His company and His service, lives in heaven, though on earth; and all that he says and does must be scoffed at as madness by those who live unregenerate in the flesh; and though he may say,—"I am not mad, most noble Festus, but speak forth the words of truth and soberness,"—his words avail not to convince the world. Such enthusiastic souls, men born again through fire-baptism, live in the Kingdom of God, and enjoy, here and hereafter, the supreme felicity of living and loving communion with Him in the inner temple of their heart.

REGENERATING FAITH.

A Sermon preached on the occasion of the Thirty-eighth Anniversary of the Brahmo Somaj, January 24, 1868.

IT is impossible to exaggerate the importance of the subject before us. It involves some of the most momentous principles affecting our spiritual interests, and also some very delicate points of controversial theology, to which it is hardly possible to do justice in such a mixed congregation as this; and indeed I should have hesitated to discourse on such a subject, did I not know it to be quite possible to treat it from a safe, broad, and catholic stand-point. The multiplicity of churches and creeds we behold in the world is quite perplexing and embarrassing. Each church gives its peculiar solution to the problem of human salvation; each has its own theory of redeeming and regenerating faith. From such a heterogeneous mass of conflicting theories, it is difficult to evolve anything like order or unity; nor is it my present purpose to apply myself to such a task. In discussing the subject of the evening I shall avoid altogether controverted questions of polemical theology, and meet you as far as possible on common ground. I mean to proceed upon those general and admitted principles of belief—admitted at least by the intelligent congregation before me—which

constitute the essence of universal and absolute religion, and challenge the assent of every unprejudiced mind. And from these simple and catholic principles only I hope to educe what appears to me to be the right idea of regenerating faith.

However obvious and simple the fundamental truths of speculative and practical Theism may be, and however supported they may be by common consent, a small amount of reflection will suffice to show that there are some very important points of disagreement amongst those who profess to believe in them. The fact is,—leaving aside the countless variety of sectarian creeds,—even in regard to catholic and essential truths, religion, as it prevails in the world, admits of a twofold classification, and each system presents peculiar features which clearly distinguish it from the other. The material distinction which exists between these two systems of religion deserves our careful attention. In both these systems we find the same fundamental ideas and truths of religion. Both recognise the One God, and acknowledge His infinite power and wisdom, love and holiness; both admit the moral accountability of man, and the existence of a future state of rewards and punishments; both denounce sin and afford incentives to virtue and righteousness. Yet there is a vast and almost impassable gulf between them. Both spring up originally from the same root, but soon branch off in different and opposite

directions. Born of the same parentage, they vary in the course of their development, according to the influence they respectively receive. They are one in their main principles, but in the subsequent and final issues of these principles there is great divergence—so much so, that I feel justified in calling the one the religion of the world, and the other the religion of heaven; the one, man-made, the other God-made religion. It is no doubt the interest of the world, and hence its constant endeavour, to confound and identify these two systems with each other, and deny the distinction which subsists between them. It is its interest to ignore heavenly religion, and pass off that as God's truth which is mainly its own fabrication, and this it seeks to do both by degrading what is heavenly, and exalting as divine what is of the earth earthy. This pious fraud requires to be shown up in its true colours, and its evil effects exposed, that it may be universally proscribed and execrated. It is awful to contemplate the gravity and magnitude of the deception itself, and the amount of worldliness and demoralization and moral poverty it has been the means of producing in the religious world. I am, therefore, the more anxious to impress upon you, at the outset, the importance of recognising the distinction between the religion of the world and the saving religion of God, that you may avoid the one and adopt the other.

In the religion of the world man is his own guide, and

to a great extent his own saviour. He depends upon his own faculties and powers for the attainment of truth, and for deliverance from sin. Its prayer is—that man's will may be done on earth in the name of God. Whereas the prayer of heaven's creed is—that God's will may be done on earth as it is in heaven. In the one, religion is subordinated to man's judgment and wishes, and from the decrees of Providence there is always an appeal to human prudence for final decision. In the other, God's will is absolute and immutable law, and His judgment final and irreversible. In the one, we see a stereotyped code of moral duties to be performed on the authority and under the government of conscience, the vicegerent of God in the human mind; but in every case it is the interpretation arbitrarily put upon the code by prudence and expediency which actually rules the heart. In the other, whatever is right must be done, whether expedient or otherwise; the heart offers unquestioning submission to the Great Master's commands, however hostile they may appear to be to its temporal interests, and instead of audaciously endeavouring to accommodate God's moral economy to its carnal requisitions, it seeks humbly to exalt and adapt itself to the requirements of God's law. The religion of the world may also be characterized as the Old Testament creed. It suits man and meets his requirements in the earlier stages of his religious life; it serves him as an efficient guide in the discharge of the

manifold duties which he owes to himself, to society, and to God; it is an initiatory school of moral discipline, where the infantine soul is trained to habits of honesty and virtue. But as the soul grows up, in the individual and in the nation, deeper wants are discovered and felt, and expanding experience points to the necessity of a higher and nobler kind of faith. Man cannot rest satisfied with the Old Testament; he wants the New Testament religion for his salvation. Nothing short of regenerating faith can satisfy the normal necessities of man. He may make himself virtuous in the estimation of men; he may screw himself into an attitude of respectable honesty by a mechanical and rigid adherence to duty; but there is no peace till the uncleanness of his heart is washed off, and iniquity is plucked up by the roots, and the erring son is reconciled to the Father in purity and holiness. The soul, conscious as it is of its imperfections and weaknesses, cannot possibly find rest or ease in the Old Testament ethics, which simply says—This thou shalt do, That thou shalt not do,—but cannot convert the heart. It is the heart's inclination towards evil that must be overcome, for even where sin is outwardly eschewed, the inward hungering of the carnal nature for the forbidden fruit often continues. Man may fulfil the law and perform the deeds of the law, but yet he is not satisfied; he has not got the one thing needful. The trials and conflicts of his inner life press heavily upon

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him, and he humbly and earnestly asks—what shall I do to be *saved?* And not till this great question is fully solved by the cheering gospel of New Testament faith can man enjoy true rest and enduring peace. Hence is it that all who really seek the blessings of salvation naturally try to pass beyond the little sphere of the rationalistic and prudential religion of the world, and the powerless ethics of the Old Testament, and press forward to the kingdom of heaven, where man is regenerated in truth and holiness, not by the law, but by Divine grace. I would ask you, my brethren, individually and collectively, whether, with all your knowledge of right and wrong, and your ideas of God and immortality, you do not feel helpless, and often hopeless, amidst the trials and temptations of the world? In the grand enterprises of moral life, and even in the petty details of worldly transactions, you have always to make a choice between good and evil, right and wrong; and you know very well what insuperable difficulties you have to contend with in determining your will to pursue the former and eschew the latter. I am ready to give you credit for your force of character, your manliness, uprightness, benevolence, and philanthropy. But are your hearts proof against temptation? Is not the power of evil greater than the power you have? And, if you have vanquished evil once, and in some of its forms, has it not often captivated you in its more enticing forms? Do

you not feel afraid that even those sins of your past life which you have already destroyed and buried may one day rise up from their graves, and again terrify you into submission? Ah! my friends, we cannot but feel that, situated as we are, we cannot repose in confident security. The foundations of what the world calls "character" are not strong and deep enough, and temptations may at any time come in full showers and sweep it away. "Let him that thinketh he standeth take heed lest he fall." Our conscience has the right to rule over us, but not the might. God demands of us entire loyalty; we fain would give it, but we cannot; our lower propensities are so rebellious, our higher nature so weak. In such circumstances what do we naturally wish to do in order to afford our troubled hearts rest? We wish to throw off the carnal nature, and live altogether in truth and God. We would be free not only from actual sin, but from liability and temptation to sin. We want, in short, a *new life*—a life of divine holiness. This the world's religion cannot give, though it may "reform" us. This our wisdom and energy cannot secure, though they may lead us to virtue and honesty. Let us then alienate our hearts from the religion of the world, to which we are all more or less attached, and trustfully rely upon the religion of God, which alone can give us new life, holiness, and peace.

What is this new life as distinguished from the life

which men ordinarily lead, and how is it to be attained? Man, you know, is a composite being; he is possessed of a bodily and a spiritual nature. This bodily nature he has in common with the lower animals: like them, he instinctively seeks the preservation and happiness of the body; like them, he is swayed by carnal appetites and passions and the lusts of the flesh, which, when excited by temptations, often prove irresistible, and lead him into the extravagances of sensuality and sin, detrimental alike to his own true interests and to those of society. This low life of animals, which man leads in his natural condition,—and which is made up of grovelling desires and sensual gratifications, and is ever exposed to temptation and sin,—does not and cannot satisfy him as he grows up to manhood: he must minister to the wants of his soul, and seek the safety and welfare of his higher nature. But what means does he usually employ to accomplish this object? He simply strives to impose some kind of restraint on his carnal passions, and to curb them as often as they prove refractory, always holding the reins in his own hands. Such half-measures seldom prove effectual, as our experiences amply testify. The beast within us is too strong and intractable to be subdued by a system of artificial self-restraint. The wild fury of the carnal heart may be curbed for awhile by threats, or mollified by persuasion, but so long as its power of evil is not destroyed, it may at any time break

through the flimsy barriers within which it may be encaged. The fact is, man retains within him the perversity of his evil nature, his lusts and love of the world, and only seeks, by restraining them a little, to effect a compromise between religion and the world, his secret object being no other than to realize a life of convenient virtue. But this is not the new life man is destined to attain. To have that, one must be altogether above the old animal life, and enter upon a new and higher sphere of existence, where he may seek the welfare and happiness of the soul as naturally and as passionately as he seeks carnal enjoyments in the lower stage of life. There must thus be a clear turning-point in our career. This turning-point is Faith. Once brought to this point, the heart of man undergoes a marvellous change,—not a superficial change in his outward pursuits or habits of thought and feeling, but a constitutional and organic change in the root of his being. He gives up his old ideas and schemes of self-reformation, and believing that salvation cometh from God alone, he puts his humble but firm faith in Him. Thus arrogance and self-sufficiency make room for humility and self-abnegation; and instead of man struggling in vain to help himself out of the slough of wickedness, behold him humbly rising in the strength of the Merciful God. Observe the distinction between the two. Look at the worldly man, boasting of his patriotic

achievements as a reformer, or of the signal triumphs achieved on the battle-field by his valour and prowess as a soldier, or of his thorough honesty in some of the most important and responsible positions of mercantile life;—how proud and conceited he is—how rejoicingly he glories in the honours which the world, as blind as he, accords to him! But how humble is the man of faith! His patriotism and heroism and honesty may be truer, but yet they are counted as nothing: he feels that, with all that, he himself is nothing, and that God is all, and he humbles himself to the dust in order to exalt the glory of his God. He believes and acts on the great truth that man is justified by faith, and not by deeds, however excellent. The worldly man's boasted prudence, which, with such certainty and confidence, calculates upon buying salvation with the limited resources of human knowledge, power, and honesty, is but the "arithmetic of fools;" but faith, which ignores human power, and builds redemption on the rock of grace, is wisdom indeed. The worldly man, in spite of his so-called virtue, his respectable honesty, fails because of his pride: the man of faith, in spite of his sins and shortcomings, succeeds at last because of his humility. Hence it has been beautifully said, that "the first shall be last, and the last first;" and "whoso exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Let us proceed to consider what Faith is. It has been

very appropriately defined to be "the evidence of things not seen, and the substance of things hoped for." What the eye is to things visible, what reason is to things demonstrable, that is faith to the invisible realities of the spirit world. Faith is the eye of the soul whereby it sees spiritual realities, directly and vividly. For verily the soul hath its eyes just as the body hath. That is not true faith which passes as such in the world. Nothing, indeed, is so common as to hear men talk of their faith in God, as if it means the mere rudiments of religious knowledge, which all who profess to believe in His existence are sure to possess. On careful consideration, however, such faith would appear to be nothing but an intellectual cognition, an assent of the understanding to the truth of the logical proposition—*God is.* It is the result of reasoning; it rests on arguments. And as such, no doubt, all who are not thorough atheists have it. But very few have faith in God in the true sense of that term, namely, spiritual perception. Do we vividly see His reality? Do we feel His awful presence? Unless we do so, how can we be said to have faith in Him? Now, in regard to the light before me, nobody doubts its reality,—and why? Because we all clearly see it; it is not argument or hearsay evidence, but eyesight that assures us of its reality. No amount of false logic can dim the clearness of our vision, or make us sceptical about the reality of the light. Have we similar faith in

the reality of God and His attributes? As the eye beholds this light, does the soul in the same manner and with the same vividness perceive the Great God, who is present in this hall in all His glory and majesty? Do we see Him as clearly as we see each other? I admit you all believe in His existence; I admit you know that He liveth everywhere and always, and that He is amongst us now as a holy, righteous, and all-seeing God. But such knowledge is not faith; it cannot save you from sin. You have known Him with the intellect; but do you see Him with the soul, do you feel Him with the heart? Ay, that is the question we have to decide. If you are sincerely anxious for salvation, you cannot rest satisfied with mere abstract ideas of God. You must have that vivid faith which realizes the presence of the living and personal God.

You may employ all available means of spiritual culture, but they are unprofitable without this vivid faith in God. For that is the key without which you cannot enter the kingdom of heaven. You may go to church regularly, and hear most instructive and impressive sermons; all the external appendages of divine service may be admirably calculated to impress the mind with solemnity and holiness; but these cannot stir up men of little faith. The preacher may descant in glowing and thrilling language on God's justice, and holiness, and love; he may repeatedly point to Him as a living Wit-

ness present in the midst of the congregation; but they look about with vacant eyes and empty hearts, and see nothing but vacancy and emptiness outside: they find no God in God's house, and return home as sinful and worldly-minded as when they entered the church. But if you have faith, you will be enabled to convert empty space into the constant abode of a dear and personal God, and carry His holy presence about you as a light in your paths; you will move and breathe in an atmosphere full of divine presence, and be above the malaria and miasmata of the world. It cannot be denied that the atmosphere which encompasses our daily life is saturated with various evil influences which tend to darken, depress, and defile the heart, and abounds with temptations which constantly inflame our carnal propensities, and make us forgetful of God; it is therefore essential to our safety that we should move in an altogether different, a purer and holier atmosphere. Faith alone can help us to do this, by preserving us always in God's company, and making Him unto us a shining light, and "a very present help in trouble." Through faith we not only realize the Unseen Spirit, but dwell in Him, fear Him as an ever-present Witness and Governor, and love Him as a Father who never forsaketh us; and, in short, feel Him, in all places and at all times, in our up-rising and down-sitting, as an encompassing presence not to be put by. Such realization of divine presence alone can

effectually guard us against sin and temptation, and enable us to inhale purity as freely, easily, and naturally as we now inhale impurity in the atmosphere of the world. Do not preach to me dogmas and traditions; talk not of saving my soul by mere theological arguments and inferences. These I do not want; I want the living God, that I may dwell in Him, away from the bustle of the world, and secure from its allurements. Nothing short of this can satisfy me,—save me. That I may become godly, I must first feel my God to be the greatest and the dearest reality—a reality dearer than father and mother and friend, "dearer than son, dearer than wealth, and dearer than everything else." If our love of man and wealth is based on nothing short of an immediate perception of their charming reality, why shall we allow our love of our Heavenly Father, and of the riches of His grace, to rest on weaker and lower testimony than that of direct realization?

In the same manner must we deal with the doctrine of the immortality of the soul. I am aware you intellectually believe this doctrine; but such belief is not faith. You must learn to realize the next world through faith, and so hold it vividly before you as a real sphere of existence that it may influence your lives, and form a mighty motive to virtue and righteousness. Faith is, as I have said, "the evidence of things not seen;" it is also, as regards the life to come, "the substance of things

hoped for." It is the substratum, firm and immovable as a rock, upon which our hopes of a blessed eternity rest. Without it you may accept immortality as a dogma, and rest satisfied with a mere logical inference based on the common-place arguments of theology and ethics; but such intellectual belief is not only unable to deter you effectually from sin, but is itself liable to be overpowered by doubts and temptations. Whereas those who have deep faith in immortality live for it, and are above doubts and misgivings.

You must also have faith in Truth if you desire to be regenerated. Nothing is so common nowadays as to hear the educated natives of this country advocate eloquently the cause of truth, duty, and reformation. And yet how few there are among them who really feel these in their hearts, who have sincere faith in what they declare to be right! It is one thing to be able intellectually to discriminate right from wrong; it is a different thing to realize and feel the distinction so as to follow the one and abjure the other at all hazards. It is one thing to expose and protest against the errors and abominations which afflict the country; it is quite another thing practically to eradicate them in the face of opposition. The hour of trial has proved that the zeal which educated natives exhibit in the cause of truth is generally of the former kind, and that their eloquent patriotism is mere vapoury sentimentalism. How many intellectual giants

of our schools and colleges have been converted in after-life into moral pigmies under the overpowering weight of trials, and how strikingly has their boasted sense of truth melted away into nothingness! How many young men who figured conspicuously in the envied heights of intellectual eminence, adorned with university distinctions, are now sunk in the depth of moral imbecility, falsehood, and worldliness! To what are we to attribute such anomalies and inconsistencies? Solely to want of faith in truth. Granted, you are intelligent enough to understand what is right, and that you have already accepted truth and eschewed falsehood intellectually; but you lack, my friends, that strong and deep faith in truth, without which you cannot discharge your duties with conscientious fidelity and live in purity. If you had it, you would stand firm and undaunted in the midst of awful trials, and never defile yourselves with falsehood through fear of man or love of gold. Already, I believe, the mind has done its work by pointing out what is truth; now you must quicken the heart into the love of truth, and bestir the will to conscientious action. Let your hearts be attached and wedded to that truth which the mind has accepted, and you will never forsake it. You would much rather deny self and brave death than deny truth. You will learn to honour truth above the riches and pleasures of the world, and intrepidly sacrifice them, if need be, for its sake. You will not fear man's face, for truth will then be dearer

to you than life itself. In the matter of your country's reformation, you at present busily employ yourselves in calculations of temporal loss and gain, and should the result of your arithmetic be that what you know to be right would, if performed, be disadvantageous in the long run, and that the opposition you would excite would be too much for you to withstand, you forthwith decide—it ought not to be done; and you knowingly prefer falsehood and evil. This must be the case, my brethren, so long as you have no faith in truth, and cannot, therefore, realize its power. For verily God's truth is mighty, and will prevail, though all the world were to rise in arms against it. If you remember this, you will no longer seek strength in number, or wait for combination and organization; you will not seek to fortify your position with wealth or political influence. But the very truth you advocate will prove your shield and buckler, and with its aid you will fearlessly wage war with all manner of moral and social evil rampant in the land. As soon as you hear God's command, you will boldly advance with the banners of truth in the face of the direst opposition, perfectly confident of success. Those mountain-like impediments and difficulties in your way, from which you now so timidly recoil, will yield to the heavenly power of your faith in truth. For be sure, "if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it shall

remove; and nothing shall be impossible unto you." And thus, where thousands of you have hitherto failed, despite the advantages and resources of scholarship and wealth, a handful of faithful believers, albeit ignorant and poor, will achieve wonderful success with the mere power of truth. If, then, you are really bent on reforming your own souls and those of your countrymen at large, close your debating societies, shut up your places of empty discussion and hypocritical talk, and go forth, humbly and earnestly, to perform your respective duties with sincere faith in truth; and I assure you, your success will vastly exceed your most sanguine expectations.

Faith is preceded by sincere penitence, which paves the way for it. Before the heart is converted to God through faith, it first feels the enormity of its wickedness, looks with abhorrence upon the black spots of its past life, and smarts under a keen sense of its own worthlessness; and the more it does so, the more it learns to distrust self, and repose faith and trust in God as its only refuge and hope. As in the history of the world, so in the history of individuals, John the Baptist precedes Jesus Christ, and prepares the way for him. "Repent, for the kingdom of heaven is at hand," is a universal call to all mankind; for none is fitted to enter that kingdom or receive the gospel of saving faith, unless and until he repents. There must be a plentiful shower of the waters of true penitence to soften the hard heart of the sinner before

the seed of regeneration can germinate and fructify. John baptizes men with the water of repentance, and as soon as his work is over, Jesus baptizes them with the fire of faith into new life. Remember that repentance is only a preparatory process, and you are not to stop there. John does not regenerate you; he does not give you rest or peace. He simply awakes you from your death-like sleep with his solemn and stirring call, that you may rise and be led by him unto Jesus, whose mission is to give peace and life everlasting. True repentance is thus only a preliminary and preparatory training. Many are apt to forget this, and have recourse to repentance as a price for salvation. Proud even in their so-called humility, they mourn awhile, and perhaps shed tears in abundance over their past transgressions, with a view to wash off their impurities thereby. But such sentimentalism, however profound—such anguish, however deep—cannot save the soul so long as there is no faith. Such self-sufficient abnormal repentance is as unavailing as knowledge or good works without faith; for all these are the fruitless efforts after salvation of that proud religion of the world of which I have spoken before, which makes man his own saviour. Hence is it that many repent for their sins, and yet are not saved; for their penitence means nothing more than a painful consciousness of sin, and a determination to amend their life by dint of their own efforts. It is pride in sackcloth and mourning,—it is

arrogance in tears. But true penitence humbles man to the dust, and makes him put his entire trust in the Lord for the purpose of salvation. As such, repentance is essential to faith; for not till man's proud head is humbled down under an overpowering sense of his own unworthiness would he cling to God's feet—not till he distrusts himself would he trust the redeeming and all-sufficient grace of God. Repentance begins the good work of conversion, which faith and prayer carry on. By opening the eyes of the sinner to his iniquities, it fosters a longing for deliverance; faith and prayer act as guides, and safely lead the penitent sinner into the kingdom of heaven, where he is regenerated by divine grace.

Let us now proceed to inquire what is the exact nature of that state of regenerate existence into which faith leads us. What are the characteristics and criteria of regeneration? Regeneration, as I have already said, means the death of the carnal nature which we have in common with the lower animals, and the establishment in its place of a complete spiritual life in God. It involves two facts,—one negative, and the other positive,—and is capable of two corresponding tests. In order that a man may be regenerated, he must destroy his carnal nature,—he must be dead to the senses, to self, and to the world. Mere abstinence from corrupt indulgences will not do; there must be an entire annihilation of the sensual, selfish, and worldly cravings and propensities of

the heart. To make the matter clearer, the regenerate man is unto the world and its temptations an altogether dead man. Place before him all the treasures of the world, they do not excite his avarice; ply his senses with the most enticing objects of sensual delight, his senses cannot even feel their influence; offer him all manner of selfish enjoyments, these have no power over him; for all his senses and carnal affections and self-love are dead, and he is as impervious to temptation as a dead body. No man can be accounted regenerate who does not assume this attitude in relation to the various temptations of the world; for if the carnal propensities are in the least inflamed or excited thereby, that would be a sure indication of the presence of carnal life. In short, neither he who seeks safety in avoiding temptations, nor he who only now and then overcomes them, but he who is altogether above the liability to temptation, is entitled to be called regenerate. But I have only described the negative side of the process of regeneration. The soul is not only to be dead to the world, but alive unto God and truth; it must not only retire from the world, but enter into the kingdom of heaven. To stop short at the negative work, as some unfortunately do, is asceticism—mere self-mortification. This is unnatural, and cannot be the end of human existence. In the natural course of man's progress it is invariably the case, that so soon as the body dies the spirit

rises regenerated; that in proportion to the mortification of the carnal is the development of the spiritual life; and that the further the soul is from the world, the nearer it is to the kingdom of God. In fact, carnal death and spiritual life go together, and are inseparable in the normal development of the soul; they are only two sides, as it were, of the same spiritual fact. The realization of this fact in its entirety and fulness in our life constitutes regeneration, and is the true criterion by which it is to be tested. There are many in each of the various religious denominations in the world who fondly imagine they are amongst the regenerate, on the strength of certain doctrines they have embraced, or certain deeds they have performed, or certain moral excellences they have acquired; and oh! how proud and boastful they are of their imagined redemption, and how complacently they congratulate themselves on it! The application of the rigid test just mentioned would, however, dispel in a moment the charms of their fatal delusion, and expose the hollowness of their pretensions. Have they wholly given up their carnal life? Do they live in God? If not, they are far from the kingdom of heaven, whatever other merits they may happen to possess.

But what is it to live in God? To understand this properly it is only necessary, I think, to apply to the soul in its relations to God all our ideas of bodily life in

relation to the world. If it is true, as you all must admit, that the body is governed and preserved mainly by instincts, it is equally true that man's spiritual nature is, in the same manner and to the same extent, governed and preserved by spiritual instincts. As the body seeketh food under the irrepressible instinct of hunger, so the spiritual man hungereth after God and righteousness. As the body ever seeks carnal pleasure with passionate ardour, so the soul, when regenerated, enthusiastically pursues spiritual joys; and as the body rejoices in the riches and felicities of the world, so doth the soul "rejoice in the Lord always." Mark the analogy. In both cases you see the free, natural, spontaneous, and impulsive action of instincts and passions, whether as regards the preservation of life, or the pursuit and enjoyment of happiness: there is no cold calculation, no inferential process of logic. In short, he indeed lives carnally who lives in the world and loves it; so he is truly regenerate who lives in God and loves Him. Spiritual life is as natural to the soul as carnal life is to the body, and just as pleasant and attractive. Then are men said to live regenerate in God when they think His separation to be death, and, therefore, ever cling to Him as their "meat and drink;" when duty becomes desirable, and human will harmonizes with God's; when He becomes unto them the light of their eyes and the joy of their hearts; and when, removed altogether from the world,

they live day and night in holy and sweet divine communion in the kingdom of heaven within.

How beautiful and simple, and yet how significant, are the words of Christ as to the nature of those who are regenerated! "Except ye be converted," says he, "and become as little children, ye cannot enter the kingdom of heaven." Elsewhere—"Suffer little children to come unto me, for of such is the kingdom of God." Yes, "little children,"—that is the expression which of all others serves most clearly and fully to represent the character of the regenerate; and it is no wonder that Christ, with his marvellous insight into human nature, should have employed it for the purpose. The ideas which it suggests are precisely those which apply to the soul in its regenerate state. Let us picture to ourselves golden childhood. How tender and sweet are the smiles of the little child! What beauty unspeakable resides in that benign form! What heavenly purity sparkles in its looks! What guileless simplicity and lamb-like innocence—what charming meekness and humility adorn all its movements and thoughts! Where can we find a better combination of all that is graceful and sweet in nature? Indeed, there is nothing on earth so lovely, so universally charming. If ever we can realize the meaning of man being made "in the image of his Maker," it is when we behold a dear little child. But what is the real secret of the heavenly beauty and loveliness of little

children? Evidently, their innocence. It is not virtue in a state of trial and struggle—not that integrity which is preserved in each instance by subduing temptations; but natural innocence, complete freedom from liability to temptation, simplicity that cannot conceive sin, and is beyond the possibility of defilement. Selfishness, avarice, lust, pride,—these are unknown to them, and cannot possibly taint their hearts. How they would sport with riches as with toys! How they would forgive and forget the wrongs done to them! How they would stand unaffected and unsullied amid all that we call temptations! You can never tempt a child; sin has no power over its innocent nature. And yet with all this, little children are humble; there is no vain-glory or arrogance. They can see no merit in their goodness, it is so natural to them.

Hence it is that Jesus Christ, whose mission was to regenerate mankind, constantly urged upon his followers, as an exemplar for imitation, the character of little children, and emphatically said—"Except ye be converted and become as little children, ye cannot enter the kingdom of heaven." He never inculcated the ethics of the world; he preached the holiness of the kingdom of heaven, the godliness of regenerate existence. He would not allow the least compromise between God and mammon, between religion and worldliness. He would have men forsake all and follow him; sacrifice all temporal

interests, and even life, if necessary, for the sake of truth. He would exact the entire surrender of the soul to God, in thought, word, and deed, and would not suffer the least to be reserved for self. He would not leave man to work out his own redemption according to the dictates of his own judgment, his leisure and convenience, his means and resources; but would forcibly drag him by his hair into the whirlpool of religious enthusiasm, and there wash off the carnal nature, and baptize him into a new creature. In his religion there is no looking back after holding the plough; no partial reformation, but a putting on of divine life, a perpetual pressing forward towards the perfection of the divine nature. He did not seek to make men virtuous and honest in the world, but to bring them out of the bondage of the world, and make them live in the blessedness of holy spiritual life in the kingdom of God. It was quite consistent with such principles and aims that Jesus should positively enjoin his followers to have the absolute innocence and simplicity of childhood. He could not suggest a better, a higher standard; nor would anything short of it in his disciples and followers satisfy him. And remember, friends, the exhortation to follow this excellent standard is of universal application. None of us can enter God's kingdom unless we become innocent as little children. Whatever value you may attach to your education and civilization, your social and domestic virtues and piety,

for which the world so highly esteems you, you are greatly mistaken if you think with such price you can purchase everlasting life. You must bend your proud head, and with humility and lowliness of spirit enter the narrow and low gate of God's kingdom. As the child trusts none but its parents, and cries unto and relies upon them for nourishment, and strength, and safety, so must you repose your absolute faith in your Heavenly Father, and prayerfully depend upon His grace for salvation. Brethren, if you want child-like innocence and purity, have childlike faith. Without such faith—deep, absolute trust in Providence—nothing can be accomplished, however powerful and pious you may think yourselves to be. Whereas if you have faith, and nothing else, you will not only be saved from your sins, but, like little children, you will ever remain under the Father's protection—perfectly safe against all possible dangers, and above all liability to sin. Like them, too, you will be above the fear of death, and ever ready to meet it cheerfully. Faith enables men not only to live well, but, what is more, to die well. Death, which is so tormenting and dreadful to sinners, and to worldly-minded men in spite of their boasted honesty, is but a welcome guide to God's house to the man of faith. Faith sweetens and gladdens the death-bed, and wreathes it with the evergreens of hope and resignation.

If you seek your true welfare here and hereafter, each of you should have this sort of living and childlike faith —faith that ever holds God vividly before the mind's eye, and loves him as Father, and Friend, and Saviour —and you will, however sinful and weak you may now be, attain new life, and, like little children, enjoy peace and happiness in His company and service. Ah! then will be realized what was foreshadowed in Christ's gospel as the *Kingdom of God.* Individuals being reformed and regenerated by faith, communities and nations will gather round the common Father, clad in the purity and righteousness of divine life, and constituting a vast spiritual fellowship,—a kingdom whose subjects joyfully pay homage and loyalty to the King of kings, and dwell together in amity and peace under His benignant rule,—a family of simple-hearted and dutiful children, full of filial love towards God and brotherly affection towards each other. National regeneration is a necessary consequence of individual regeneration. When a number of individuals are inspired by faith in the true God, community of faith and feeling draws them together into new social life or regenerate fellowship; and that divine government which is first established in the individual heart through faith and prayer, becomes collectively in the nation what has been appropriately called the "kingdom of heaven." Indeed, an entire community or nation living regenerate in God would be "heaven upon earth;"

it would verily be a divine society—a heavenly kingdom.

You must not attach to regeneration, whether as regards individuals or nations, any gross ideas of secular happiness. Do not think of regenerating India or any other country by adorning it with the blessings of outward civilization, material prosperity, or mere intellectual enlightenment. You may thereby make a nation healthy, vigorous, rich, intelligent, and happy, but you cannot regenerate it. Regeneration does not consist of, or depend upon, external embellishments. It is not a visible outward thing. The kingdom of God is not "Lo! here, lo! there, but within." It is purely a spiritual congregation of souls born anew in God. In establishing it, therefore, there is no need of any secular help, no need of the power or learning or riches of the world. The one thing needful is faith. Do but enkindle that in the hearts of a dozen earnest men of the community, and though they be poor and ragged, carpenters or fishermen, their influence will spread irresistibly on all around, and thousands will catch the holy fire of their enthusiasm, and be converted to new life. Thus from a small band of devoted men of faith, the kingdom of God gradually extends over a whole race, yea, over many nations and generations, and the tide of reformation rolls on, though there be neither political influence, nor physical power, nor earthly wisdom to further its movements. His-

tory offers numerous testimonies to the truth of this, and illustrates the mighty and pervading effects of faith in bringing about national regeneration. If, then, faith has wrought wonders elsewhere, and saved dying and dead nations, why shall we doubt its efficacy in regenerating this country? Why shall we seek to reform India by giving her merely the material blessings and the superficial refinement of modern civilization? Countrymen, if you are really in earnest about India's redemption, I exhort you to seek nothing but faith. Try to have that, primarily for yourselves alone, and as a natural and inevitable consequence, your faith will reproduce itself in thousands and millions of your countrymen. And whether you seek faith for your own or your country's benefit also, seek it with singleness of heart. Let no unworthy desire of carnal happiness or worldly advancement interfere with the earnest striving after regeneration. "Seek ye first the kingdom of God," and that alone, and all things needful shall be added unto you. You have only to place your deepest faith in the Lord, and He will do all that is good for you and your country. Bestir yourselves, then, my brethren, and strive earnestly, humbly, and prayerfully to attain that faith which alone can give you true life, and remedy all the manifold evils to which you are individually and nationally subject. Freely and frankly confess your sins, and neither hide them nor palliate them; but with

sincere contrition and remorse fall beneath the feet of the great God, the Father and Saviour of us all. Put your entire faith and trust in that ever-living and ever-present Reality; that Personal God of righteousness and mercy who encompasseth you; prayerfully depend upon His redeeming grace, and with resignation say ever and anon—Lord, Thy will be done. Such faith, accompanied by repentance, resignation, and prayer, such childlike faith, the Merciful Father will abundantly bless. His holy spirit working through such faith will effect individual and national regeneration, and establish the kingdom of heaven in all hearts, in all families, and amongst all the nations of the earth.

THE FUTURE CHURCH.

A Lecture delivered at the Town Hall, Calcutta, on the Occasion of the Thirty-ninth Anniversary of the Brahmo Somaj, January 23, 1869.

THE love of freedom is the chief characteristic of the present age. This would be at once evident if we consider the boastful spirit of self-gratulation in which men talk of their living in the "nineteenth century." Aspirations for freedom and aversion to all manner of slavery so thoroughly pervade the spirit of the age, that they find their expression in the very name of the present century, and mark it as pre-eminently and emphatically the age of freedom. This love of freedom manifests itself in all departments of speculation and practice. In politics, men aspire to that form of government in which every section of the community may be fairly and fully represented. In education, the cry all over the civilized world is—enlighten the masses, and deliver them from the bondage of ignorance. In society, there is an earnest struggle to break through the fetters of tradition, custom, and conventionalism. In religion also we see the effects of a strong desire to enfranchise the spirit. It has unsettled men's faith in old doctrines and dogmas, and shaken their respect for authority. It has led men to believe that nothing short of the most fearless and inde-

pendent investigation will enable them to obtain truth. The infallibility of established churches has been disputed; and amidst the confusion and perplexity of countless and multiplying sects, men are anxiously looking forward to, and speculating about, the probable Church of the Future, wherein they hope to find truth and peace. Dissatisfied with the present, many are seeking in the future the realization of their ideas of the true church. It is beginning to be felt that the past cannot be the ruler of the present, and the theology of the present day must give way to something higher and better, and more in keeping with the advanced state of men's intelligence. In solving the question of the future church, each person is naturally guided by his own peculiar ideas, convictions, and inclinations. Each religious sect concludes that its dogmas and doctrines will prevail at last, and that all other creeds will ultimately yield to its power. It is of great importance to theology to harmonize, if possible, such conflicting opinions and hopes, and determine, honestly and dispassionately, where all religious movements will most likely meet and unite in future; so that the hearts and minds of contending sects may be brought together, and made to pursue the common path which leads to the future church. The problem before us is not only of vast theological importance, but is full of religious interest. Our faith and our best spiritual interests depend upon its issues. It must be admitted

that the future and the past both influence our life and conduct. Hope is as mighty a motive of action as the lessons suggested by experience. The prospects of what is before us, and the convictions of what is behind, lead us forward by a double force. It is therefore necessary for every believer to be assured that the church to which he belongs has not only a glorious past, but also a glorious future. Such assurance will intensify his faith, and make him labour to abide by his church faithfully. To know that my church will give way to another would be to give up my church as false. The true church must be the future church. Hence every sincere believer is bound, for the sake of truth and salvation, to decide the interesting question of the future church of the world.

The method I intend to adopt in the treatment of the subject before us is to follow, as far as possible, the lessons taught by history, and to make facts of the past the basis of my arguments. It is to be regretted that speculations about the future church generally contain more of poetry than philosophy, and show more of what men wish than what facts warrant. It will not do to soar into the heights of fancy, and behold, looming at a distance, a church fashioned after our own hearts, grand and magnificent, adorned with all the richest colours of heaven which our own imagination could conjure up. It will not do to allow the wish to be father to the thought in this matter, and to argue such must be the

nature of the future church because one wishes it. I purpose to avoid all imaginary schemes and poetical sentiments, and to accept for my guidance the light of actual facts as recorded in history. Every sensible man must have due respect for history, as it portrays the actual manifestations of the human mind, and gives us accurate data for all our reasonings about its future action. It will doubtless be foolish to speculate about the future without the aid of the past. For it is only from an induction of facts which have actually happened that we can divine with tolerable accuracy what may happen in future. And this is all that I purpose to do to-night. It is not for me to make a prophecy as to the exact character of the church of the future; I can only speak of probabilities, and shall humbly endeavour to give the general outlines of what appears most likely to be the future church of the world, according to the light of the past.

If we study the human mind we shall find that there are two poles, if I may so express it, of the axis of thought on which the mind revolves. There are two opposite and antithetical ideas in the mind which always struggle with each other in the history of individuals and nations. When indifference or disgust drives the mind from the one, it is generally impelled towards the other. Men seldom pursue the golden mean of truth in which the two are harmonized. The majority of men, thought-

ful as well as thoughtless, miss it, either through carelessness or bigotry, and are carried about by extremes and one-sided views. Should any cherished idea prove after a time disagreeable, erroneous, or mischievous, they not only renounce it and hate it, but with the zeal of renegades rush impetuously to its opposite extreme. Sometimes it so happens that when the latter again in course of time appears wrong, they run back with reactionary violence to their former position. As an illustration, let me refer to the two opposite ideas of matter and spirit. So long as men simply try to perform their domestic and social duties all goes on well; but when some are struck with the evil effects of too much devotion to worldly pursuits, they abandon materialism and worldliness, hate riches and sensual pleasures, and fly into the regions of idealism and mysticism. So also in the case of authority and freedom; if we put men's souls long in fetters, and subject them to the control of books, priests, dogmas, and other theological and religious restraints, no sooner are their eyes opened to their degraded position than they indignantly fling off their bonds, and often, alas! convert their new-bought freedom into license, and become free-thinkers. Again, when scepticism is found to be a great evil, men run back to superstition for safety. Various instances of this kind abound in the history of mankind; and they deserve our serious consideration.

History also shows us that no religious system re-

corded therein is wholly false. Millions of men worship birds, beasts, and reptiles, but their creeds, if closely analyzed, will show many redeeming features. However superstitious their practices and objectionable their doctrines, as there is no absolute truth, so there is no absolute falsehood in them. As in men, so in systems of philosophy and theology, we see nowhere unmixed purity or impurity. We must not, therefore, pronounce indiscriminate condemnation upon any creed, nor cherish sectarian antipathy towards its followers. We should distinguish what is true in it from its false admixtures, and in a liberal spirit note the purer features common to all creeds. To accept and honour truth, wherever it may be found, must be held honourable to him who does so; while to abjure error is incumbent upon every man, though it may be tied to his own faith with sacred and endearing associations.

A careful study of history would also convince us that though endless religious differences prevail among men, and utterly discordant forms of faith and practice distinguish sect from sect and epoch from epoch, yet there are parallelisms equally remarkable. Similar events have happened under similar circumstances. Certain phenomena visible in one country at a particular time have been found to reproduce themselves elsewhere in another age. What we see prevailing in our country prevails in some measure in other lands; facts of remote antiquity

have their parallel in the events of the present day. Nay, we could sometimes trace such analogy in a whole series of successive events. The reason of this evidently is that it is the same human nature which works everywhere beneath the varied phenomena of religious history. If the doctrines and institutions of different sects have been found in some cases to resemble each other in their essential features, it is only because they proceed from common wants and necessities, and are manifestations of the same religious instincts and sentiments. If we bear this in mind, we shall be able to understand why certain evils, idolatry and superstition for instance, have been reproduced in different forms in the world's history, from time to time, in spite of attempts to prevent them; we shall likewise be prepared to see them reappear in future, should the conditions recur which called them forth. You cannot modify human nature. You cannot destroy any of its impulses or instincts. The same nature which our forefathers possessed dwells within us, and will work within our descendants. Consequently all that sprang naturally from the human mind in ancient times must inevitably appear in future, whenever and wherever the same exciting causes and the same necessities will occur. All doctrines, modes of worship, and religious institutions have their origin in the mind, and though we may suppress them a hundred times, they will again grow up, unless their roots are destroyed.

There are three elementary and fundamental ideas which enter into all theological as well as philosophical thought and speculation, namely,—mind, matter, and God. These have given rise to different creeds, and likewise to different philosophical schools, according to the exclusive importance attached to one or other of them. But we cannot eliminate any of these ideas from theology. All that we need do is to harmonize them. Too much devotion to material objects, and an abnormal feeling of astonishment at their sublimity and power, have led to idolatry. Thus have the sun and moon been worshipped instead of the Being who created them. These stupendous and glorious orbs extorted the homage of simple untutored men who could not look to anything beyond them, and therefore readily engaged their minds and hearts in their worship. Similarly, other objects have come to be adored on account of their special utility or beauty; and thus various systems of idolatry and polytheism have resulted. So, on the other hand, by too much concentration of the mind in self, and its exclusion from the external world, men, here as well as in Europe, have gone through various forms of religious idealism, and at last soared into pantheism, merging their souls in the Infinite Spirit. Others, again, struck with the extraordinary wisdom and moral power and purity of particular men, have deified them, and brought themselves into the position of man-worshippers. Thus we see that the vast

systems of polytheism, pantheism, and prophetism, which in varied forms prevail in the world, have arisen from the mistaken identification of one or other of the two created realities—mind and matter—with the Creator. It must not be supposed, however, that the best way to rectify such mistakes, and prevent their recurrence in future, is to destroy either of the realities which have been extolled and deified. This is impossible in the nature of things. We cannot suppress nature, we cannot ignore any of the facts of our consciousness. The three primary facts I have already mentioned must be recognised and upheld; it is only by adjusting their mutual relations that we can hope to prevent and remedy errors.

True theology must not only admit the reality of the material world, but recognise its important functions and uses in the economy of man's redemption, while it must condemn, in the most unqualified manner, anything approaching to the worship of matter. That the material universe is a great religious teacher, that the Sublime and Beautiful in nature exercise a vast moral influence on the mind, few will deny. Are we not indebted to the objects around us for evidences of Divine power, intelligence, and mercy? Do not the physical sciences give us better and higher conceptions of God and His government of the world than we could otherwise possess? And are not our religious sentiments awakened and our hearts ennobled by the sight and contemplation of the vast

starry convex above, the stupendous mountain, the deep unfathomable sea, the gentle stream, and the fragrant rose? Man has in all ages been naturally struck with the beauties and wonders of the universe, and has spontaneously magnified Him who made them. Nay, many a soul has been led away from scepticism, infidelity, and immorality by the wholesome influence of natural objects. The fullest latitude should therefore be given to the study and contemplation of nature, and the general development of our religious nature under its influence. Let man, with sentiments of wonder and veneration, look up to natural objects as God's own handiwork, and make them minister to his spiritual wants. There is no fear of any evil consequences so long as such veneration is not abused. It is when men are carried away too far by their love and devotion to the material world that they superstitiously regard it not as God's creation, but as the Creator Himself, and thus become idolaters or nature-worshippers. Lost in amazement amidst ten thousand objects manifesting supernatural power, wisdom, and love on all sides, the soul offers homage to those objects themselves, and instead of worshipping God through nature, worships nature as God. You thus see, Gentlemen, wherein consists the right use of the physical universe, and wherein its abuse. Recognise matter as God's holy work, and let it help you to know Him and love Him, but do not kneel down to worship it as God.

Similarly, the importance of the mind as another revelation of God must be recognised, and its legitimate uses in the matter of our salvation rightly determined. The world within, like the world without, manifests the Great Creator's power, wisdom, and mercy. The soul is God's work just as much as the outer world,—nay, a far nobler work it is, as revealing to us the higher attributes of the Divinity and our true relations to Him. When from the grosser objects of the senses we turn our attention within, and view the phenomena of the mind, what do we see there? Law, harmony, and order, as perfect as what we see in the external world. Nay, the soul's mechanism and government appear far more wonderful and beautiful than those of the material universe, and it holds the Divinity nearer and clearer to us. In conscience and the general economy of our moral nature we behold the sovereignty of the Moral Governor; in our will we see a reflection of the Infinite Personality of the Creator; and in all the spiritual instincts and intuitions we trace the outpourings of the Holy Fountain of Truth. But not only does the mind as it is, but its active religious life also shows the workings of God. In our prayers and in our communion with Him we feel His direct inspiration breathing into us purity, strength, wisdom, and life. In short, in the soul we recognise something made "in the image of its Maker," and in a condition of piety holding conscious communion with Him. Hence it has

always excited the wonder and riveted the peculiar interest of all religious inquirers. Often do we go into the vast cathedral of nature, and there mingle our feeble voice of thanksgiving and praise with the ever-rising chorus of creation unto the Creator's glory. But when worldliness renders our hearts impervious to the influence of nature, and with open eyes we fail to find God in unhallowed matter, we then, with closed eyes, enter the still sanctuary of the inner world, and there worship and glorify God through the soul. Respect for the spirit is thus quite natural and indispensable. But this also is liable to be abused; and history shows how greatly it has been abused. By indulging in too much devotion to the spirit, men have eventually so far exaggerated its importance as to identify it with the Deity. Instead of worshipping God through the soul, they have come to look upon the soul itself as God, and confound the worshipper and the object of worship in a pantheistic unity. We should guard ourselves against this evil extreme. While we respect the soul within us as God's work, we must not exalt it so far as to identify the created spirit with the Creator, and say, in the blasphemous language of proud pantheism, "I am God."

Besides the general respect due to every mind, peculiar respect is due to superior minds. Personal character deserves, and has always challenged, the respect of men. The man who possesses unblemished character, and is a

faithful child and servant of God, draws the willing homage of all who are religiously disposed, and thousands, nay, millions, naturally look up to him as a teacher, and follow him as an example. He is even honoured in distant lands and distant ages, on account of his moral superiority; and the influence of his example is sought with avidity, generation after generation, as a mighty help to spiritual improvement. Such influence few can resist; its benefits none can deny. Have not many degraded sinners been reclaimed, the weak strengthened, the depressed cheered, and confirmed scoffers converted into believers under such wholesome influence? How many sinners and sceptics, whom neither the revelations of nature nor of their own minds could reclaim, have at last been reformed by the irresistible but secret power of living examples? Hence far greater honour has been accorded to God's more devoted servants—good men, reformers, and prophets—than to dead matter or ordinary humanity. But so far has this homage to moral goodness and greatness been abused as to sink into man-worship. Thus many a prophet has been deified, and, instead of being honoured as a teacher, has been worshipped as God in human form.

The future church, if it be guided by the experiences of the past, will no doubt recognise the importance of mind and matter as God's works, and treat them with due respect, while it will steer clear of the shoals on

which extreme devotion to either has wrecked many an unwary traveller to eternity. We cannot suppose that either of these facts will be disregarded, on the ground of its having proved the source of great evils. Because proud self-exaltation has led to pantheism and the assumption of Divinity by man, shall we therefore throw the soul into the background, and strive to be religious without its aid? Because material objects have been worshipped, are we to exclude them from our theology, and deny ourselves their wholesome teachings and influence? Are we to become ungrateful and disloyal to those good and great men whose precepts and examples are so conducive to our improvement, because some men in bygone ages worshipped them as God? No, this cannot be. Human nature will not submit to the exclusion of any of the facts of consciousness, or the wresting away of any of the means proved by experience and appointed by God to minister to our spiritual wants. If, then, the recognition of matter and mind and greatness of character is inevitable, how will these be adjusted in the future church, so as to prevent the evils of nature-worship, self-worship, and hero-worship, to which they have respectively given rise? How will these three be respected, and yet the unity of God strictly and uncompromisingly maintained? This is the great question to be solved by the future church. In its solution we shall find an effective safeguard against the three forms of

false worship and the positive establishment of unitarian worship;—in other words, the realization of the grand doctrine of Unity in Trinity. Let us see how this may be done. He who governeth the universe, and holdeth it in the hollow of His hands, is the One Supreme Creature, eternal and infinite—"One only without a second." All else is created, and lives in Him. However pure and good, however grand and mighty things may be, they are still created, and lie at infinite distance from the Creator. They are finite, and however excellent therefore they may be, they cannot be identified with the Infinite. The future church will uphold the absolute infinity and unity of the Divine Creator, and will suffer no created thing or being to usurp His sovereignty. It will worship Him alone, and thoroughly set its face against every form of creature-worship. But while admitting the unity of the Divinity, the future church will recognise a trinity of Divine manifestations. God manifests Himself to us through external nature, through the inner spirit, and through moral greatness impersonated in man. Glorious are the sun and the moon, and all that we admire in nature, but they reveal the Creator's glory, and are great only as works of His hand. The soul within us is a wondrous work, and appears more so when quickened and purified by His inspiration; but it is great only as manifesting the direct workings of His holy spirit. So the good and great man only reveals

that righteousness in imperfect and human form which exists absolutely in God. He may be very pious, but he is to be honoured only as the son of God. The son may be great, but can never be equal to the Father. The greatest of God's sons would say—the Father is greater than I. Thus the One and Infinite God manifests Himself to us through a trinity of His handiworks. Thus we see there is One God, but there are three modes of revelation. Thus is all false worship—that of nature, self, and greatness—rendered impossible. Behold in the church of the future the harmony of unity and trinity! Behold the central unity of the Godhead, absolute and indivisible, and a trinity of manifestations around! In this harmony, I believe, will all the struggles and wranglings between contending systems of worship ultimately end. Thus shall all churches blend together in the church of the One True God, and all the false deities they now worship shall be reduced to a beautiful created trinity subordinate to the Highest Divine unity of the Creator. Idolatry in its ten thousand forms of nature-worship, pantheism with its arrogant spirit of self-adoration, and the servile worship of man by man will be denounced and chased away, not only as errors, but as high treason against the supremacy of the Most High, as the iniquitous transfer to created things of that tribute of adoration which is due to the Creator alone. As regards these three evils the future church will therefore be un-

sparingly destructive; it will pull down with iconoclastic fury all temples where any such false worship prevails. But from the ruins of such temples it will rescue and preserve all that is good therein. The constitution of the future church will be of a representative character; it will faithfully represent and satisfy those real wants and necessities of nature which have led to different systems of false worship, and which have been repeatedly proved in history. The idolater, the pantheist, and the prophet-worshipper will there find what they actually want; their delusions, errors, and sins will certainly be destroyed, but the genuine aspirations of their nature, all their normal cravings for spiritual aid, will be duly satisfied. Thus, instead of a hundred hostile churches, there shall be upreared, in the fulness of time, one vast cathedral, where all mankind shall worship with one heart the Supreme Creator.

We have seen how the multiplicity of prevalent systems of worship will be harmonized in the future church. Let me now proceed to evolve the harmony of doctrines. When that immortal son of God, Jesus, was asked by one of his disciples to explain the Divine commandments, he said—"Love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength;" and "Love thy neighbour as thyself." "This," he added, "is the whole law and prophets." Never has the essence of true religion been so simply and exhaustively expounded. Verily in these two precepts is to be found

the substance of all the laws and dispensations of God designed to guide us. They constitute the primary code of Divine jurisprudence; the fundamental principles of ethics and religion. Blessed is he who fulfils these precepts, for he thereby wholly conforms to the will of God. If a man can love God with his whole heart, and his neighbour as himself, he will have discharged all duties incumbent on him. Love God "with all thy heart"—that is, with all the warmth and tenderness of feelings; "with all thy mind"—that is, with all the light of wisdom and knowledge; "with all thy soul"—that is, with all thy devotional sentiments and aspirations; "and with all thy strength"—that is, with all thy energy and practical earnestness. We must, in other words, love God so thoroughly that our feelings, our reason, our faith, and our will may be entirely surrendered to Him, and be in unison with His holy nature. It is not abnormal sentimentalism or mystic attachment which is here meant, but the loving union of man's entire being with the Divine nature. In all the departments of life, intellectual, emotional, spiritual, and practical,—in thoughts and feelings, words and deeds, we must be in constant communion with Him. Such union is the highest aim of our life, the highest consummation of piety and righteousness. In such an attitude of loving union the soul not only discharges all its duties faithfully towards God as the Father and Master, but rejoices in such service; purity

then becomes its natural condition, and nothing pleases it so much as God and His holy company. The second doctrine is the love of man; it follows naturally from the first. Whoso loves God with his whole heart as the Father, must love every man as his brother. If all mankind love their common Father, harmony and spiritual fellowship will for ever prevail among them, and there will be no discord under the cloak of religion. All the rancour, bitterness, and hatred which have divided the religious world, and made the various churches and sects violently antagonistic to each other, will be swept away. Errors and prejudices will excite pity, and benevolent anxiety to rectify them, but not sectarian antipathy. All sects will then look upon each other as brethren, and humbly unite to learn truth and seek salvation at the feet of their common Father; and all unimportant differences of opinion will be swallowed up in the community of feelings and interests. The love of man, besides uniting men religiously, tends also to adjust the moral, political, social, and domestic relations of society, and thus promotes all the virtues and checks all the vices incident to our dealings with each other. When we understand our true relations to God and to each other, when our love towards our Father makes us love every man as brother, we instinctively try to serve each other as we serve ourselves. As true filial love to God means the fulfilment of our duties to Him, so true

brotherly love comprises the whole round of our duties to each other. As children of the same Father, as members of the same family, we must feel that our best interests are identical; and casting away selfishness and misanthropism, we readily offer our services for mutual welfare and happiness. Brotherly love calls forth all the benevolent feelings of our nature—patriotism, philanthropy, charity, compassion, and forgiveness, and all the domestic affections. It encourages all undertakings and movements calculated to promote the material, intellectual, social, and moral improvement of mankind. It curbs all malevolent propensities which tend to separate man from man, and counteracts all attempts to injure the temporal and spiritual interests of society. In a state of brotherhood all oppression and tyranny, pride and envy, ingratitude and injustice, dishonesty and deceit, must inevitably disappear. Such brotherhood among all mankind will be realized in the church of the future. Its cardinal doctrines will be "the Fatherhood of God and the brotherhood of man." It will adopt this simple creed as embracing the whole of morality and religion—the whole "law and prophets;" and will not seek salvation in tedious articles of faith and elaborate dogmas. This simple creed of the love of God and the love of man will effectually knit together the diverse races and nations of the world as members of the true church of the future, and will also effect the regeneration of their souls by

delivering them from all manner of sin against God and man. Thus the wise and illiterate, the rich and poor, the strong and weak, shall dwell together in the holy tabernacle of God, rendering mutual services, under the inviolable covenant of brotherhood, for each other's temporal and spiritual welfare, and sharing with each other the blessings vouchsafed by their common Father. Thus shall Love purify the soul, and realize "peace on earth and good-will among men."

What shall be the gospel of the future church? I answer,—the gospel of God's infinite mercy. What else do we sinners need for our salvation, but to be assured of His saving mercy? Talk you of a God of absolute holiness and purity? The more I think of such a Being, the more I shrink and recoil from His awful majesty. He is wholly inaccessible and unapproachable. I cannot, as a sinner, venture to stand in His presence. I cannot bear the sight or the thought of His holiness. My conscious sin places me at infinite distance from Him; and I feel myself altogether cast down, there being no hope of reconciliation with Him. His infinite holiness seems to have closed for ever the doors of salvation against rebellious and wicked men. But behold, there is mercy in the holy God! The God of Righteousness is a kind Father. O how refreshing and encouraging is this thought to us! What a sweet gospel of consolation and joy it is to fallen

sinners! It infuses new life into our dead hearts. The glad sound of the Father's love brings joy and hope and enthusiasm to our dejected hearts, and we rise up, in spite of our sins, to magnify and worship Him, and to seek salvation at His feet. Though we are guilty of repeated violations of His will, though wickedness of the foulest type has defiled our body and soul, though we are painfully conscious of having defiantly rebelled against His authority, and returned ingratitude for His manifold gifts, we feel encouraged and privileged by the Gospel of His mercy to draw near to His footstool, and pray for His blessings. Though unable to bear the dazzling sun-like effulgence of God's holiness, we feel invited to approach the serene and sweet moon-like light of His mercy. Remember that God's mercy towards us is boundless, just as His holiness is infinite. None can measure the height and depth, the length and breadth, of such mercy. None can comprehend the magnitude of such love. He not only saves sinners, but seeks and saves them. His love is active, and shows marvellous anxiety, watchfulness, forbearance, and condescension in the salvation of sinners. The beautiful Parable of the Prodigal Son—unsurpassed in the literature of Divine grace—best represents the riches of that love. The son has gone astray, viciously abused the gifts of the father, and has ultimately become a poor penniless beggar. He repents and goes back, and lo! the father has already

come out to welcome the son; he affectionately embraces him, rejoices in having found the lost child, and showers his choicest blessings and special gifts on him whose separation he so keenly felt, whose return he so anxiously awaited. So the Heavenly Father treats us, His erring and sinful children. We forsake and forget Him, but He never forsakes or forgets us. Plenteous in loving-kindness, and anxious to save us, He is ever ready to receive us back and to be reconciled to us, provided we repent. The most degraded sinner will find the doors of the Father's house open to receive his penitent spirit. Society may have excommunicated him, and deserted him as a loathsome foul thing, whose very presence is contamination; but the Lord is so merciful that He condescendeth to do what men consider mean and contemptible, and welcometh the meanest and most abhorred sinner. He rejoices in saving sinners. Nay, He goeth about in quest of the lost child. Deserted and hated by all, wretched and penniless, he may be starving and crying in some lonely wilderness,—none takes care of him, none inquires after him, none seeks his reformation; but the Merciful Father feels deeply for that lost child, and hastens to relieve his sufferings. Yes, our Father, with true fatherly love and kindness, is always moving about among us, seeking sinners in order to save them. Daily he visits us with the blessings of salvation in His hands, and tenderly asks us to receive the same.

Wickedly do we spurn such offers day after day; yet His mercy fails not. Again and again He tries in all possible ways to bring back the lost sheep into the fold. However rebellious and ungrateful we may be, and however persistent and obstinate in our iniquities, the Lord continues to dispense unto us the riches of His mercy with marvellous patience and long-suffering, and will do so till our rebellious spirit is wholly subdued. We may long resist His mercy, but it will triumph at last, and vanquish the most confirmed sinner. Such mercy is a tremendous power. It alone conquers the evil in our hearts. It alone can redeem the wicked world from the bondage of iniquity. To be assured of such love is all that we sinners need.

This is the true, the only true gospel of salvation—the Parable of the Prodigal Son. You may give me endless doctrines and formularies and precepts, you may help me with books and priests, you may put me in the company of the best of men; I shall accept these with reverence, but they cannot convert my soul. They may, no doubt, do much good by removing doubts or by curbing some evil inclinations and propensities, or they may create a momentary spiritual excitement, and quicken the heart for a time into purity, joy, and earnestness; but they cannot deliver me from sin. Nay, they have scarcely any worth when we are in a state of complete depression and prostration, groaning under the crushing

weight of accumulated iniquities, when we see nothing but darkness within and without, and retain vitality just sufficient to feel our utter helplessness and hopelessness, and when violent temptations daily prey upon our lingering vitality. Of what use are dogmas and external advantages to me when I am almost dead in sin, and have not the power to avail myself of such helps? Of what use are they when oft-repeated sin has made me despair of my salvation? Those who profess the most correct doctrines of God and immortality, and possess a vast machinery of external aids to faith, must confess that these cannot convert their souls; that however useful books and men may sometimes be, there is no salvation in them. We are thus led to look to God's mercy alone for our deliverance, and to acknowledge there is no hope for the sinner unless he puts his faith in the gospel of Divine mercy. Such gospel rouses us at once from our death-like prostration, and forms a tower of strength in the midst of all our difficulties. It makes the poor rich, the weak strong, and the dead alive. It is an inexhaustible fountain of life, strength, joy, hope, and purity; and whoso has recourse to it, however sinful he may have been, finds his soul refreshed with a shower of spiritual blessings. Let temptations thickly gather around us, let the deepest gloom of despair overspread the horizon, could we only cling to the gospel of God's mercy, we shall be renovated and saved, for then we

shall not have to depend upon our own resources, which are nothing, but God will work the miracle of the sinner's redemption with the almighty and all-conquering power of His mercy. He will vanquish our rebellious spirit, save us from temptations, and will make us humble and prayerful, pious and pure, in spite of ourselves. Hence I believe that the future church will not seek salvation in books or men, in ceremonies or articles of faith; but it will call upon individuals and nations to put their faith in the only true gospel of salvation—God's infinite and all-conquering mercy.

I have briefly described the general features of the church of the future,—its worship, creed, and gospel. Before I conclude I must say a few words with special reference to this country. There are some among us who denounce Mahomedanism as wholly false, while others contend that Hinduism is altogether false. Such opinions are far from being correct; they only indicate the spirit of sectarian antipathy. Do you think that millions of men would to this day attach themselves so devotedly to these systems of faith unless there was something really valuable and true in them? This cannot be. There is, no doubt, in each of these creeds, much to excite ridicule, and perhaps indignation—a large amount of superstition, prejudice, and even corruption. But I must emphatically say it is wrong to set down Hinduism or Mahomedanism as nothing but

a mass of lies and abominations, and worthy of being trampled under foot. Proscribe and eliminate all that is false therein: there remains a residue of truth and purity which you are bound to honour. You will find certain central truths in these systems, though surrounded by errors, which constitute their vitality, and which have preserved them for centuries in spite of opposition, and in which hundreds of good men have always found the bread of life. It is these which form even now the mighty pillars of Hinduism and Mahomedanism, and challenge universal admiration and respect. It is idle to suppose that such gigantic systems of faith will be swept away by the fervour of youthful excitement, or the violent fulminations of sectarian bigotry, so long as there is real power in them. All the onslaughts which are being levelled against them in this age of free inquiry and bold criticism will tend, not to destroy them, but to purify them and develop their true principles. The signs of the times already indicate this process of purification and development; and I believe this process will gradually bring Hinduism and Mahomedanism, hitherto so hostile to each other, into closer union, till the two ultimately harmonize to form the future church of India.

The Hindu's notion of God is sublime. In the earliest Hindu scriptures God is represented as the Infinite Spirit dwelling in His own glory, and pervading all space, full

of peace and joy. On the other hand, the Mahomedans describe their God as infinite in power, governing the universe with supreme authority as the Lord of all. Hence the principal feature of the religion of the Hindu is quiet contemplation, while that of the religion of the Mahomedan is constant excitement and active service. The one lives in a state of quiet communion with his God of peace; the other lives as a soldier, ever serving the Almighty Ruler and crusading against evil. These are the primary and essential elements of the two creeds, and if blended together, would form a beautiful picture of true theology, which will be realized in the future church of this country. As the two creeds undergo development, their errors and differences will disappear, and they will harmoniously coalesce in their fundamental and vital principles. The future creed of India will be a composite faith, resulting from the union of the true and divine elements of Hinduism and Mahomedanism, and showing the profound devotion of the one and the heroic enthusiasm of the other. The future sons and daughters of this vast country will thus inherit precious legacies from Hinduism and Mahomedanism, and while enjoying the blessings of highest and sweetest communion with the God of love, will serve Him in the battle-field of life with fidelity to truth and unyielding opposition to untruth and sin. As regards Christianity and its relation to the future church of India, I have no doubt in my

mind that it will exercise great influence on the growth and formation of that church. The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christian education. If it is true that the future of a nation is determined by all the circumstances and agencies which to-day influence its nascent growth, surely the future church of this country will be the result of the purer elements of the leading creeds of the day, harmonized, developed, and shaped under the influence of Christianity.

But the future church of India must be thoroughly national; it must be an essentially Indian Church. The future religion of the world I have described will be the common religion of all nations, but in each nation it will have an indigenous growth, and assume a distinctive and peculiar character. All mankind will unite in a universal church; at the same time, it will be adapted to the peculiar circumstances of each nation, and assume a national form. No country will borrow or mechanically imitate the religion of another country; but from the depths of the life of each nation its future church will naturally grow up. And shall not India have its own national church? Dr. Norman Macleod, in expounding, last year, in this very hall, his ideas of the future church of this country,

said emphatically that it would be a purely Indian church, and not a reproduction of any of the established churches of the West. Though I differ from that learned and liberal-minded gentleman in regard to the doctrines and tenets of that church as set forth by him, I fully agree with him that that church must have a strictly national growth and a national organization. Neither will Germany adopt the religious life of China, nor will India accept blindly that of England or of any other European country. India has religious traditions and associations, tastes and customs, peculiarly sacred and dear to her, just as every other country has; and it is idle to expect that she will forego these; nay, she cannot do so, as they are interwoven with her very life. In common with all other nations and communities, we shall embrace the Theistic worship, creed, and gospel of the future church, —we shall acknowledge and adore the Holy One, accept the love and service of God and man as our creed, and put our firm faith in God's almighty grace as the only means of our redemption. But we shall do all this in a strictly national and Indian style. We shall see that the future church is not thrust upon us, but that we independently and naturally grow into it; that it does not come to us as a foreign plant, but that it strikes its roots deep in the national heart of India, draws its sap from our national resources, and develops itself with all the freshness and vigour of indigenous growth. One religion

shall be acknowledged by all men, One God shall be worshipped throughout the length and breadth of the world; the same spirit of faith and love shall pervade all hearts; all nations shall dwell together in the Father's house,—yet each shall have its own peculiar and free mode of action. There shall, in short, be unity of spirit, but diversity of forms; one body, but different limbs; one vast community, with members labouring, in different ways and according to their respective resources and peculiar tastes, to advance their common cause. Thus India shall sing the glory of the Supreme Lord with Indian voice and with Indian accompaniments, and so shall England and America, and the various races and tribes and nations of the world, with their own peculiar voice and music, sing His glory; but all their different voices and peculiar modes of chanting shall commingle in one sweet and swelling chorus,—one universal anthem proclaiming in solemn and stirring notes, in the world below and the heavens above, "the Fatherhood of God and the brotherhood of man!" May the Merciful Lord hasten the advent of the true church, and establish peace and harmony among His children! And as His name has been solemnly chanted to-night in this splendid hall, by an immense concourse of worshippers of various races and tribes, so may all His children assemble in His holy mansions, and blending their million voices in one grand chorus, glorify Him time without end!

Second Series.

THE RELIGIOUS IMPORTANCE OF MENTAL PHILOSOPHY.

Two Lectures delivered to the Students at the Calcutta Brahmo School, May 5 and 12, 1867.

I.

GENTLEMEN,

IT affords me sincere gratification to perform the ceremony of re-opening the Calcutta Brahmo School, not only because, on personal grounds, it is full of pleasant associations, but because, on public grounds, I consider such an institution to be of vast importance to the spiritual welfare of the country, and to the progress of the Brahmo Somaj. Most of you are aware, I believe, that nearly eight years ago, under the guidance and with the co-operation of my venerable coadjutor * here present, we founded a Sunday School in this city, in connection with the Calcutta Brahmo Somaj. Our object was to bring together a number of young men, and give them a regular course of instructions in Brahmic Theology and Ethics. Week after week I and my coadjutor used to deliver lectures on these subjects, which, I must say, were duly appreciated by our auditors, and conduced to their mental and moral improvement. We had every

* Debendro Nath Tagore, the President of the Calcutta Brahmo Somaj.—ED.

reason to congratulate ourselves on the fruits of our humble labours, which even exceeded our most sanguine expectations. Of about fifty regular students more than twenty creditably passed the periodical examinations, obtained testimonials of proficiency, and went forth into the world with sound ideas of religion and morality, lofty aspirations, and an improved tone of thought and character, of which they have since given abundant proofs in their daily intercourses with the world. Through them and others who used to attend the School only now and then, a salutary influence was also produced on the Brahmo community in general. Some of the ex-students have also become missionaries of our holy faith, and are engaged in communicating to others those truths in which they had been originally indoctrinated in the School, and which they subsequently developed by their own mature reflection and practical experience. I am glad to see some of them before me. It cannot be denied, therefore, that the School was a success. However, it was closed after three years, as the course of instructions was finished, and the immediate object of the School seemed to have been accomplished in regard to the existing pupils. The idea of opening a new class of pupils at the end of the final year, and repeating our instructions, with a view to train up a fresh batch of young men, did not occur to us at the time. Several important events, however, have since transpired, which

have impressed us with the necessity of reviving this useful institution. You are no doubt aware of the imimense progress made by the Brahmo Somaj of late in Bengal as well as in the North-western Provinces, the Punjab and Madras. The number of Theists and Theistic Somajes has steadily increased, and a great religious agitation is strikingly manifest on all sides, which is destined to settle, in the fulness of time, into a mighty Theistic organization. This progress is owing partly to English education, and partly to the numerous tracts, books, and periodicals published by the metropolitan and provincial Brahmo Somajes, and to the exertions of our itinerant missionaries, who have been preaching the doctrines of our faith for the last four years in different parts of the country. In the midst of these cheering indications of progress, Calcutta appeared of late to be in a comparatively neglected condition. While our preachers were propagating Brâhma Dharma * far and wide in the mofussil† and in other and remote provinces, our mission was all but closed in the metropolis—the primitive seat of Brahmic movement. This was indeed painful to contemplate; the more so as Calcutta, being the centre of native improvement, should occupy a permanent and prominent place in our mission

* Brâhma Dharma signifies the Religion of the One True God.—ED.

† Mofussil, *i.e.* the extra-metropolitan districts.—ED.

field, so that we may draw constant accessions from the ranks of the alumni of our schools and colleges, and render education what it ought to be, a stepping-stone to religious improvement. Is it not a matter of grave regret that there is no public institution in this city for disseminating the truths of Bráhma Dharma among our educated young men? I admit isolated attempts are now and then made in this direction by private individuals according to leisure, inclination, and convenience, either in the shape of imparting instructions or merely lending books to such as come forward as inquirers; but there is no institution where young men may resort and receive systematic religious and moral training. Such a want has been long felt; in fact, ever since the Brahmo School was abolished. But never was it so forcibly felt as at present, when the tendencies of our leading educational institutions have become alarmingly prejudicial to the spiritual interests of the rising generation of our countrymen.

I am fully alive to the importance and expediency of the policy of religious neutrality on which Government education is based. For wise and benevolent purposes that policy was laid down, and it is necessary that it should be strictly adhered to in all schools and colleges under direct governmental management. It is not only sound and unimpeachable on political grounds, but also acceptable to all religious denominations, being based on

the principle of toleration. Secular education in itself is not defective or injurious; on the contrary, it is highly useful so far as it goes, as it affords us a fund of valuable truths for our mental improvement and our guidance in this world. We may disapprove of it on the score of its incompleteness—for it cultivates only the intellectual powers, and neglects our religious interests,—and who would not like to see education tending to the development of the whole being? But still it must be confessed —and I would bear testimony from my own experience— that liberal education, though strictly secular, if kept within legitimate bounds, must be beneficial, especially when it comprises the mental and moral sciences. Although, however, I am ready to support the principle of religious neutrality in Government schools, I must declare my vigorous protest against undue advantage being taken of it by the tutors. If it is impolitic and wrong to teach any particular creed in Government schools, it is morally reprehensible to rush to the other extreme, and, by teaching materialism and scepticism, sap the very foundations of morality and religion. All that the rule of neutrality requires of teachers is that they should simply abstain from sectarian teaching; but it gives them neither privilege nor power to wantonly and recklessly destroy the very religious instincts and sentiments of their pupils by false philosophy and false logic. Not to teach any specific religion is one thing; to teach

irreligion and scepticism is quite a different thing: the former is negative and innocuous; the latter is positively mischievous,—alike hostile to the liberal policy of the State and the moral interests of the alumni, and repugnant to the feelings of all classes of the community, of whatever religious persuasion they may be. It is impossible to calculate the mischief arising from the systematic and unreserved inculcation of materialism in a Government College. And yet this has gone on year after year without a check or a protest. Its evil effects have now assumed such formidable proportions that further connivance is impossible. Amongst the advanced students, materialism has found many advocates and followers. They belong to no religious denomination, and when questioned as to their real views of theology and ethics, spout forth the stereotyped phrases of thorough-going materialism. Not a few set themselves up as staunch advocates of Utilitarianism and Positivism, boastfully extol the philosophic beauty and grandeur of these systems, and scoff at religion as a congeries of idle fancies and childish whims. It is a pity they do not understand the dangerous position they occupy. For what are Utilitarianism, Positivism, Materialism, Fatalism, and all other *isms* of the Sensationalistic School, but different species of philosophic worldliness; and who are their adherents but worldly-minded men who live for the senses, seek only worldly interests, deny all the spiritual

realities which are above and beyond the animal life, and who, with a view to attach the weight of philosophic sanction to their speculations and practices, take one or other of these big philosophic names? It is to be deeply regretted that our countrymen should thus be led away by false philosophy to sacrifice their true spiritual interests, and casting off the restraint of moral obligations, expose themselves to all the temptations and perils of unbridled worldliness. There are some who do not take worldliness to be so dangerous as it really is, for they find it not necessarily incompatible with honesty, and even philanthropy and charity. A little reflection will, however, show that the spirit of worldliness is antagonistic to the first principles of religion, and when invested with philosophic importance, is likely to prove pernicious and demoralizing in the extreme. I must confess that the evils I complain of are not confined to our colleges, nor are they wholly attributable to the influence of the teachers. Materialistic and sceptical notions, in some shape or other, prevail largely, at the present day, amongst various sections of our community, here and in the mofussil, and some of our intelligent countrymen take active interest in encouraging and spreading the same. In the majority of cases such notions are merely the result of worldly-mindedness. They are also specially fostered by the transition-state through which the country is passing, and which daily draws away hundreds from idolatry and

superstition without giving them any positive faith in exchange, and thus lands them in scepticism. All this, however, might be tolerated, as being to some extent inevitable. But when Government institutions offer a premium to materialism, and systematically, and with the weight of authority, inculcate it in youthful minds; when those to whom we naturally look up with high hopes for the advancement of our nation—I mean the graduates of our University—go forth into the world with academic honours in one hand and scepticism in another; when education, instead of being a safeguard against ungodliness, directly encourages and promotes it;—we feel that our country's best interests and prospects are in jeopardy. Hence is it that those who take an interest in the welfare of the country have viewed with alarm the progress of materialism and scepticism amongst the graduates of our University. And certainly they have a right to demand a higher order of intelligence and character from men blessed with liberal education. They have a right to demand that educated natives should not glory in denying the spirituality, immortality, and accountability of the human soul, and in professing and practising that philosophy which dooms man to the low indulgences of sensual life, and denies him the prerogatives and happiness of the moral nature; but that, on the contrary, they should endeavour to prove themselves in every respect worthy of the honour which

the State has conferred on them, and of the confidence and respect of their own countrymen, by exhibiting unblemished character, fervent piety, and humble reliance upon God, side by side with their intellectual accomplishments.

But how is the needful reform to be brought about? What is to be done to prevent scores of our educated brothers from falling every year into the vortex of scepticism and materialism, and to lead them to truth, righteousness, and God? In such circumstances the revival of the Brahmo School is evidently indispensable. I do not mean to say that it will be able wholly to overcome the gigantic evil referred to. But I hope and trust that in the hands of Providence it may become an humble instrument to suppress it in some measure—to offer some resistance to the encroachments of materialistic philosophy. In a case of overwhelming difficulties and importance like this we cannot place any confidence in our own limited capacities, or in any purely human agency. God is our only hope, and we trust He will do what is best for our country in this crisis, through this small institution, which we consign wholly to His keeping. Under His holy guidance it will teach the sublime doctrines of true faith and the immutable principles of morality, and will prove that true philosophy, far from being inimical to, is the foundation of, religion and morality. It will also, we hope, be of service to our

young men in leading them practically to that higher life to which they are destined, by giving them a true ideal of manhood, and adequate motives for realizing it. Here, gentlemen, your minds, hearts, and souls will be carried through such systematic exercise and training as may bring about the proper development of your whole spiritual nature. Here the struggles between reason and faith will be adjusted, and the two harmoniously engaged in the service of God. Your secular enlightenment will be rendered conducive to the purification of your heart and the elevation of your character. Here, in short, you will have the means of laying the foundation of spiritual advancement on the firm basis of true philosophy.

Let me now proceed to give a sketch of the plan of instructions which we shall follow in the School. We propose to explain in a popular style the Theology and Ethics of Bráhma Dharma. These subjects will be taken up on alternate Sundays, so as to form two parallel series of Lectures. It is necessary, in my opinion, to keep these two subjects always connected with each other, otherwise we may bring about all the evils and dangers of partial and one-sided training. The inculcation of morality without theology is likely to produce a habit of worldly virtues and outward honesty, unaccompanied by a due conception of God's attributes, prayerful reliance upon His Providence, and a solemn sense of responsibility under His eternal moral government. We do not want that godless morality which is so much esteemed in the

world, and which consists only in the fulfilment of a few social and domestic duties; we want that wholesome, genuine morality which is grounded in faith, whose standard is the divine will, and whose strength is divine help. In order to comprehend and attain this, preliminary theological training is indispensable, which will give the mind proper notions of God and our relations to Him. Nor is theology without morality less mischievous. It makes man rest satisfied with the abstract knowledge of God, or seek pleasure in the mere contemplation of His nature and works. It begets conceited rationalism, and exerts no influence on the emotions or the will. It attaches little importance to the fulfilment of duty, and makes religion consist in knowing God, not in serving Him. And hence it is often accompanied by a life of immoral thoughts and practices and vicious indulgences. It is therefore necessary that theology and ethics should go hand in hand.

Perhaps you will ask—what is there in Brahmic Theology worth learning? I believe there is a great deal to be learnt, if only we apply ourselves to it with hearts free from prejudice and conceit. You are not to expect here anything like hollow preaching, which only addresses the feelings, but affords no solid argument for reflection. Such preaching has certainly its uses elsewhere. But in this institution, which is intended to be a School, our object is not to preach, but to teach. On referring to the vast mass of our sermons and popular

tracts, you may have run away with the idea that there is nothing in Bráhma Dharma which requires thought or study; it is all superficial and commonplace. However simple Brahmic truths may appear to be—and they cannot be otherwise, as they are the spontaneous convictions of our natural consciousness—there is a world of philosophy at the bottom, which must be explored in order to reach their scientific principles. And as your object here is to obtain a scientific knowledge of Brahmic theology, it will be necessary to explain all its doctrines in connection with philosophy. We intend to begin with psychology, and make it always the basis of our speculations and arguments. With its light we propose to clear up all doubtful points; and to it we shall appeal in solving all difficulties. We shall proceed step by step, drawing legitimate inferences from admitted premises, and from these inferences again developing the conclusion which they warrant, till we succeed in evolving the whole of Brahmic theology. Theology is evidently dependent upon psychology. The arguments and doctrines of religion are derived chiefly from the constitution and laws of the human mind. The more we look into our own consciousness, the more we feel what human nature really is, and recognise those facts of intelligence, personality, and moral government which constitute the foundation of our knowledge of God. It is mind, and not matter, that furnishes the chief materials of theological know-

ledge. Hence the study of psychology is essential to theology. . . . .

You are not to infer, from what I have said, that unless you become philosophers you cannot be Brahmos. Far from it. The sweet simplicities of Bráhma Dharma are soul-satisfying, and are capable of meeting all the requirements of faith. But those who desire to understand the foundations of their faith and the reasons of their belief should study psychology. They will come to find that in the highest activity of our intellectual nature, reason and faith are one; that what we believe by faith is perfectly consonant with the highest philosophy.

In the department of Ethics we propose to take up only those subjects which relate to practical morality. Speculative Ethics, comprising an analysis of the nature and functions of conscience, the doctrines of personality and accountability, and the true theory of moral distinctions, will be treated in the course of our Lectures on Theology. In expounding the principles of Practical Ethics we shall first describe the true destiny of human life. We shall enumerate and explain the various duties of man—to himself, to society, and to God. We shall try to impress upon you the high standard of moral purity which you should ever strive after, and to awaken you to a sense of your imperfections and sins. We shall explain in order the various means whereby the passions may be governed, and all the propensities of the flesh

subordinated to conscience; and how man may be delivered from corrupt thoughts and evil practices, and how he may steadily advance in the path of purity and rectitude. Gentlemen, I cannot sufficiently urge upon you the importance of *character*. Religion is of very little use if it cannot restrain our passions and enable us to live with conscientious purity, and discharge our various duties with fidelity and earnestness. A tree is known by its fruits, and if we lead corrupt lives we shall certainly be hated as hypocrites, and we shall place our religion in a false light before others. You must endeavour to be strict in your moral life, if you wish to glorify God and secure your true welfare here and hereafter. Besides, the various fashionable vices of the day which beset native society, and which have already dragged so many young men into the paths of destruction, demand your utmost care and watchfulness, and, unless you habitually guard yourselves against temptation, and place your hearts under rigid moral discipline, you cannot be saved. Labour "heart within and God overhead," and pray unceasingly that with His strength you may be able to compass the destiny of existence.

In conclusion, I have only to request that you will attend the School regularly, and perseveringly go through the routine of theological and moral exercises which will be prescribed for you. May God bless this institution, and render it conducive to the welfare of the teachers and the pupils!

II.

GENTLEMEN,

IN entering upon a course of instructions in the Philosophy of Religion, it is necessary, I believe, to say a few words, in the commencement, on the utility of philosophy with special reference to theological and religious pursuits. I have already intimated, in my introductory address, that the study of psychology is essential to the attainment of a scientific knowledge of the doctrines of religion. Perhaps it is desirable to state the grounds of this assertion more fully before we proceed to discuss those doctrines, and to show how far a knowledge of mind is useful to the theological student, and what are the positive advantages which it confers on him. For if you could realize the vast importance of mental philosophy to theological inquiries, you will not only feel intense interest and delight in prosecuting such inquiries with its aid, but be enabled, by a right application of it, to secure the end you have in view.

There is a sort of confraternity among all the sciences and arts, and some of them throw light upon and afford great help to others, with which they have special and intimate connection. The science of astronomy, for instance, has vastly contributed to the progress of navi-

gation; the wonderful success of surgery in many of its important branches is owing to the science of optics; agriculture is indebted to chemistry for many of its modern improvements; while engineering depends upon the aid it receives from geology and mathematics. Now, as some sciences are connected with other sciences, so all sciences acknowledge a common connection with, and dependence upon, mental science. The reason is obvious. The mind is the instrument which we invariably employ in all the sciences, and hence it exercises great influence upon them for good or evil. It may have no relation whatever to the endless variety of objects with which the various sciences are conversant, and which give them their respective names, but it is essentially connected with science itself. Whatever those objects may be, the function of science is simply to discriminate, classify, and arrange them, and to deduce general laws and principles; and as these are intellectual processes, the mind is obviously connected with all sciences, and the way in which its faculties are employed must determine the position and character of those sciences. A philosophic acquaintance with the constitution and capabilities of the mind is therefore essential to the proper cultivation of even the physical sciences. We must understand aright the instruments we use in order to wield them successfully. The sailor, it has been justly said, ought to know the length of his line; so he who seeks to explore and

fathom the depths of science, whether it be astronomy or chemistry, optics or geology, ought to know the faculties he employs for the purpose. In the absence of such knowledge he might go beyond his depth; he might launch into speculations beyond the reach of his capacities, rove misguided amid uncertainties, or ultimately sink into absurd hypotheses and false conclusions. History tells us how, since the time of Lord Bacon, the physical sciences, emancipated from the fetters with which false philosophy had chained them, have careered freely in the path of progressive development. And yet that illustrious philosopher made no direct effort to reform physical science; all that he did was to reform mental science, and place it on a sound logical basis. He directed his attention to the root of the evil, and eradicated all false notions regarding the nature and powers of the human mind, and promulgated true theories of reasoning. He gave to the world a new method of philosophy, which, by liberating the science of mind, indirectly enfranchised and improved the physical sciences. This circumstance illustrates the important influence of a knowledge of mind upon general science. The mind is the centre of all sciences, and when this is mastered we may easily extend our conquests in every department of scientific speculation.

The utility of the philosophy of mind is strikingly manifest in those departments of science and art in which

we have not only to operate with the mind, but also upon the mind. Those who are engaged in politics and education have to deal with, and influence the minds of, communities and individuals; and their success must depend in a great measure on their knowledge of the constitution and laws of the mind. It is the duty of every Government to understand the general principles and propensities of human nature, and the special habits and tastes and inclinations of those subject to its sway, that it may be able to frame suitable laws and institutions, and such as are calculated to promote peace and prosperity, harmonize differences, repress crime, and encourage industry and virtue. Should it, on the contrary, adopt arbitrary measures opposed to the nature and interests of the subject people, the force of oppression will issue in a terrible rebound in which oppressed humanity will vindicate and right itself. To the educationist a scientific knowledge of mind is of the greatest importance. It is his vocation and duty to afford such training to his pupils from infancy up as may lead to the harmonious development of all their powers and feelings; and he cannot hope to secure his end unless he has fairly studied the economy and structure of that delicate organism which he undertakes to improve. Any wrong ideas of the constitution of human nature and the laws which govern it will surely prove hurtful, and defeat the object he has in view. He may adopt partial

and one-sided schemes of education, and thereby effect the abnormal growth of certain faculties to the exclusion of others; or, by employing false methods, he may foster and strengthen those passions which he ought to help to restrain. In short, whether it be a statesman or educationist or a social reformer, whoever undertakes to promote the political, intellectual, or social well-being of individuals or communities ought to possess an accurate knowledge of the human mind, as it is essential to their success.

I shall now proceed to show the special importance of the philosophy of mind to theology and ethics: and this I shall consider under two aspects—the one speculative, the other practical; the one objective, the other subjective. The value and importance of mind as an object of speculation through which we obtain a knowledge of the fundamental principles and main arguments of religion cannot be over-estimated. To what source are we to refer but to the human mind for our ideas of God, immortality, and duty, and where do we seek for their proofs but in the mind? The material world has no doubt claims upon our gratitude, as to it we owe a large amount of religious instruction and influence. It abounds with exhibitions of the intelligence, power, and goodness of its Maker; while its beauty and sublimity ever regale the imagination and lift it heavenward. The starry convex above, the beautiful streams flowing down from

majestic mountains and scattering plenty on both sides, the variety of rich and inexhaustible treasures dug from the bowels of the earth, the delicate organism of trees and plants, the still more delicate and wonderful organism of animated beings, impart to every healthy soul a volume of knowledge which cannot fail to confirm faith and promote piety. But it must be confessed that the material world, however salutary its influence may be on a soul already religious, can never of itself indoctrinate us in the truths of religion, which, being spiritual, are obtainable in the spiritual world within. There is nothing in matter itself, not even all the power and wisdom it manifests, which can lead us to the True God, whose spiritual nature, intelligence, personality, and holiness can only be deduced from the facts of our consciousness. So true is this, that those, even amongst the most learned, who have studied the economy of the material world apart from the revelations of the mind, have landed in materialism, and if they have formed any theology, it is a theology made up of necessity and nature, law and blind force,—unmoral and unspiritual, soulless and godless. Those who look within and study the constitution of the mind cannot fail to find in it positive arguments which necessitate belief in true Theism. Our consciousness at once reveals to us free intelligence and moral liberty as the essential characteristics of the human mind which distinguish it from matter, raise it above the brute neces-

sity which governs the material world, and constitute the fundamental arguments for a Deity. To deny these essential attributes of humanity would be to ignore the basis of theology and ethics. Were we to identify mind with matter, and regard intelligence as a mere physical phenomenon, we must necessarily deny the spirituality and independence of God; and if we ignore our own moral nature we would be constrained to deny God's holiness and His position as Moral Governor of the universe. From such fatal errors and mistakes psychology alone can save us. It upholds theology and ethics, and vindicates God. It leads us into our own minds, and presents to us, on the indisputable testimony of consciousness, those primary ideas and arguments of intelligence, morality, free will, and infinity on which theology as a science is based. With its aid also we are enabled to combat successfully all false theories and notions in reference to theology and ethics, and to discomfit scepticism and materialism on the one hand, and superstition on the other. If it be true that "ignorance of self is ignorance of God," the philosophy of mind, by removing the former, enables us to know God.

The highest utility of mental philosophy yet remains to be mentioned. This consists in the exercise and discipline which it affords to the mind. In the whole range of literature and science there is nothing, I believe, which is so efficacious in this respect as psychology. You may

talk of the inestimable advantages of history and mathematics and physical science; undoubtedly each is useful in its own way; but as a gymnastic of the mind none could bear comparison with mental philosophy. The various arts and sciences differ from each other in the quantitative value of the knowledge they respectively impart; some offer a larger complement of positive truths than others, and on that ground claim superiority over the latter. In regard to the quality of knowledge also there is disparity among them. Certain sciences are said to give better, that is, more useful knowledge than others, and are therefore esteemed more valuable. This relative value again is, like the price of commodities in the market of the world, subject to fluctuations under the law of demand and supply. Engineering is reckoned a more useful thing by the natives of India than navigation, which is hardly appreciated, and is not in demand; while law and medicine rise in value according to the prevalence of litigation and disease. Thus in regard to quantity and quality of knowledge men attach different degrees of superiority and inferiority to the various arts and sciences. Nay, it is also a disputed question among men whether he is wiser and worthy of greater respect who possesses a larger amount of information, or he who has acquired some branch of useful knowledge. The astronomer who nightly watches the movements of the heavenly bodies, and during the day

reduces his observations to science and law, and adds continually to his stock of knowledge by study and observation, glories and rejoices in the transcendent dignity and value of his pursuits, and believes there is nothing like astronomy. The engineer, on the other hand, prides himself on the utility of his occupation as he looks with complacence upon the splendid works constructed by him,—houses, bridges, and railroads,—ridicules the aërial speculations of the astronomer, and flatters himself as the most useful member of society, and extols the art of engineering as the most valuable branch of knowledge, which furnishes the chief means of utilizing the resources of a country, and thereby advancing its material prosperity. On careful consideration it will, however, appear that the value which each of them attaches to his own pursuit is indeed an inferior kind of utility, and that true utility rests on far higher grounds. What then is the true criterion of utility? To solve this important question it is necessary to understand the destiny of man's life. For utility is to be understood in a relative sense; a thing is useful in relation to certain objects to be attained. Hence that science is pre-eminently useful which helps us to accomplish the highest object of existence. If we disregard the various subordinate parts which men have to play in the theatre of social existence, and consider the mission of man as man, we cannot but conclude that the

paramount end of his existence is the perfection of his nature,—the normal development of all his faculties and feelings, of his entire spiritual constitution. There are amongst men an endless variety of professions, and countless differences in their outward modes of living; but as beneath all these differences there is identity of human nature, so beneath the variety of professions there is unity of human destiny. . . . . All men, however dissimilar in position, nationality, or race, are destined by God to seek the development of their whole being, and the perfection of their nature. This being the ultimate end of man's life, it is evident that knowledge is useful only so far as it contributes to this end. Herein lies the only true criterion of utility. Astronomy and chemistry, navigation and engineering, medicine and law, are all useful in their own way, but their utility is special, not absolute, having reference to special relations and requirements of society. They are called useful because they qualify man to become an instrument of doing some good to others. In proportion to the aptitude and efficiency which a particular branch of knowledge affords to man for the accomplishment of certain schemes of social comfort would be its utility. Such an estimate of the value of knowledge rests obviously on a misapprehension of man's true mission, and would be warrantable only on the supposition that he is merely an instrument for the accomplishment of some object external to him-

self, and has nothing to do with his own improvement. I admit—and who will not admit?—that engineering is highly useful, as it subserves some of the most important purposes of society; but what are the advantages which it confers upon the engineer himself? Of what use is a knowledge of engineering to him as a man? It makes him an instrument for the benefit of others, but does it help him to improve his own faculties? If not, however great may be its value in its relations to society and upon worldly considerations, it lacks absolute utility. That science is truly useful which conduces to the development of the mind. Neither the mere knowledge of astronomy nor the practice of engineering is entitled to be called useful in the higher sense of the term, for while the latter transforms man into a machine or instrument which, like the steam-engine, ever does good to others, but attends not to its own improvement,—the former, by supplying only a large quantity of theoretic knowledge, converts man into a mere library or magazine of information. Neither in the number of truths learnt nor in the value of the external advantages secured does the true utility of a science consist, but in the exercise and discipline with which it develops and perfects the mind itself. This point demands your careful consideration, as I know very erroneous opinions prevail among native students on this important subject, opinions which, in my opinion, seriously interfere with the successful prosecu-

tion of scientific studies, and with true mental culture. What you should aim at, Gentlemen, as the legitimate object of your intellectual pursuits, is the cultivation of the mental powers, and whatever knowledge you attain should be rendered subservient to that end. What if education enables you to obtain lucrative posts under Government, or ply some independent and profitable trade? You may obtain riches and distinction, but would you regard these advantages as a sufficient recompense for your labours? I hope you are theoretically at least above the vulgar error which values education by the money it brings. But many of you, I fear, would boastfully point to your extensive stock of literary and scientific information as the proud trophy of your intellectual conquests. You are the more inclined to do so as you find such qualification to be a passport to university honour; but remember, Gentlemen, "cramming" never constituted the true honour or merit of a student. All that a student should seek is mental improvement by means of vigorous exercise; but cramming affords little or no exercise, except perhaps to the memory, which it loads with a mass of facts and figures. The vocation of a scholar, like the mission of man I have already described, is the development of the mind. Behold the harmony between the intellectual and moral destiny of man! This the teachers and students of our colleges and schools would do well to remember and act upon. For the more our

students receive sound education, the more will they be enabled to grow into true manhood, and to compass the high purpose of human life here and hereafter. The human mind needs exercise, varied and sustained exercise, such as shall effect its continued development towards perfection. Every faculty must be roused to activity, all the energies must be harmoniously developed. This would, however, be impossible if the mind were treated as a mere receptacle of knowledge, and crammed with other men's ideas and facts from books: for in that case there would be no active exercise of the mind; if there be any, it would be a sort of passive activity, if I may be allowed to use the expression. Unless the mind be duly and continually exercised, there can be no healthy growth, no real progress. In regard to our physical as well as mental constitution, active exercise is essential to health and strength and development. The human body is so constituted that unless due exercise be given to each limb and muscle, it will be a prey to debility and disease, and perhaps paralysis, and the best food may give it temporary gratification by relieving immediate wants, but cannot give health or strength. Such is also the constitution of the human mind. A fund of important and useful truths may afford a morbid satisfaction by gratifying mere curiosity, but is of little use in effecting the healthy development of the mind unless each faculty receives due exercise and discipline.

These considerations bring us to the main point of discussion, whether mental activity has any value in itself, or whether it is simply a means to the attainment of truth. To superficial observers the latter view would no doubt appear to be the correct one. It is popularly believed that the actual possession of truth is more valuable than the mere pursuit of it. Such, however, is not actually the case; and the authority of a host of eminent metaphysicians supports the contrary position,—that the pursuit itself is of greater value than the truth pursued, or, in other words, that mental exercise is more important than the knowledge it enables us to attain. Intellectual pursuits have been aptly compared to a chase, in which the hunting has greater interest than the game itself. When a truth which we were pursuing is once possessed it loses its value and interest, unless it be in its turn a stimulus to fresh activity and exertions. Who would wish the indolent enjoyment of a few truths? Life would be a burden if men were doomed to a state of mental repose and inaction after the attainment of a limited stock of knowledge. "To live is to energize." We desire and pursue knowledge not so much for its sake as for the new sphere of activity into which it will introduce us, and the new hopes and aspirations it will enkindle in us. We seek truth not with a view to rest in it, but that it may stimulate fresh activity and fresh hope. No amount of knowledge or happiness can satisfy the

mind; what is already attained compels us to seek more; and even after extensive conquests have been achieved we would weep, Alexander-like, if there be not more to win. Man is made for activity; and if he is born to enjoy happiness too, that happiness is the happiness of a life of activity and hope, not the gratification of sleep, not the final happiness of intellectual or religious beatitude. The truth is, we are destined to pass through progressive stages of knowledge and happiness in the path to perfection, and each stage we attain is valuable only as the starting-point of fresh enterprise and activity.

It will be admitted, then, that the destiny of man being the progressive development of the mind through constant exercise, the utility of knowledge must be measured according to its capacity to contribute to that end. Those sciences and studies which afford greater and more improving exercise to the faculties of the mind possess a higher utility than those which impart greater amount of knowledge or do greater good to society. It follows, then, that mental science claims the first place in the scale of utility, as nothing conduces so effectually to mental exercise as the deep and careful study of the facts of the mind itself. Experience teaches us that the mind then enjoys the most vigorous and independent exercise when we abstract ourselves from the external world, and turn the eye inward upon the mind itself, and try to understand its various phenomena. Several in-

teresting and important problems present themselves to us, and in our efforts to solve them our highest and best faculties are brought into exercise; we think and reason, analyze and compare, and deduce general laws and principles; we scrutinize each fact of our consciousness; and we conduct repeated and independent experiments, the entire apparatus being always within us, in order to test the accuracy of our conclusions and the soundness of the various theories propounded by others. Thus we pass through the highest and most vigorous intellectual exercises until we arrive at truth. And even if we fail now and then to reach any definite conclusions, the very exercise itself is valuable and repays our utmost toil, inasmuch as it strengthens and disciplines the mind in the most effectual manner. Such independent, sustained, and varied exercise serves to rouse all the mental faculties, and keep them in a state of healthy activity and elasticity. Each being duly trained and disciplined for its work, all the faculties are marshalled in order and always kept ready for the most difficult scientific achievements. Thus the whole mind is harmoniously developed under the best system of intellectual discipline.

But the discipline which the mind attains through exercise in the gymnasium of mental philosophy is not exclusively of an intellectual character; it has also a moral and religious influence. The study of mind enables us to reform it. I am prepared to testify to the truth of

this from my own experience. When through the grace of God the light of religion first dawned on my mind, and enabled me to see my sins and bestirred me to seek deliverance from them, I derived much aid from metaphysics in my early struggles. I felt little or no interest in the science before, and always regarded it as a dry and unprofitable study. But it since assumed an altogether new and interesting aspect in connection with my religious life. Philosophy first taught me insight and reflection, and turned my eye inward from the things of the external world, amidst which alone it hitherto loved to roam. I began to think of myself, and reflect on my position, character, and destiny. A spirit of seriousness came over me, accompanied by a habit of reflection, and I felt a distaste for light literature, idle amusements, and trivial worldly occupations. Levity gave way to earnestness. Nothing pleased me so much or appeared so valuable as earnest and deep thought. The mental powers attained a degree of tensity and firmness, and repressed those irregular thoughts and desires which their former lax state had naturally fostered. The rigid discipline through which the mind passed served as a safeguard against any disorder or insubordination of the lower propensities, against their secret conspiracy and open revolt. The more I reflected on my nature, the more I discovered my secret sins; and in my struggles with these sins I felt the strength of mental discipline.

In self-knowledge I found the secret of self-government. The study of mental science taught me that my mind was really *my* mind. Formerly the passions of the mind seemed to be above all restraint and control, now it appeared possible to bring them under the domination of the moral law through a course of severe and systematic discipline. In relating my own experiences I do not mean to exaggerate the moral influence of mental philosophy. I do not believe that it can enable us to wholly sanctify the heart and purify the soul. No, it is not given to man to save himself from sin; only Divine grace working through our prayers can effect that object. All that I urge on your consideration, on the testimony of my personal experience, is that the scientific study of mind imposes great restraint on the propensities and impulses of our lower nature by bringing them under a system of discipline, while the habits of earnestness and deep thought which it promotes materially help us in overcoming temptations, and dispose our hearts for the serious contemplations and pursuits of the higher life.

I have thus briefly explained the several advantages of mental philosophy. I have pointed out its relative utility, first, in its bearings on science in general, in which the mind is used as the instrument of operation; secondly, in reference to those sciences in which the mind is the subject of operation. I have demonstrated its objective value as the means of attaining the truths of theology and

ethics. Lastly, I have considered its subjective utility as the best means of affording intellectual and moral exercise to the mind. This last is, as I have said, the highest utility of psychology, and the best recommendation for its study; and in order to appreciate it properly and take due practical advantage of it, it is necessary that you should understand the high destiny of your life. The more you do this, the more you will feel the sublimity and utility of mental philosophy, the greater will be your practical interest in it, and your success in using it for your intellectual and moral improvement, and the reformation of your entire spiritual nature. Whether you pursue secular studies in your respective colleges or listen to theological lectures in the Brahmo School, your first duty as students is to seize upon the true object of your life, to wit, the progressive development of your mind towards perfection by means of exercise and discipline. I must especially insist on your keeping this object in view in connection with this institution. In applying yourselves to the philosophy of theology and ethics, you should never think of merely collecting information or carrying home a load of doctrines and truths. Give your minds independent and vigorous action, and with God's help you will be enabled to advance steadily in the path of moral and religious progress.

RELIGIOUS AND SOCIAL REFORMATION.

A Lecture delivered in the Town Hall, Bombay, March 24, 1868.

FELLOW-COUNTRYMEN AND FRIENDS,

FOUR years have elapsed since I first visited your great city, and did myself the honour of addressing you in this large hall. I am glad I am enabled to be once more amongst you as your friend, well-wisher, and servant, anxious to serve you in the matter of your country's reformation. Several very important changes have transpired during these four years, here as well as elsewhere. The most important change which strikes me in Bombay is that in commercial and money matters. Very great commercial disasters have befallen your city recently, and the change is indeed very striking. When I first came here, I felt it very difficult to pass through your streets with anything like convenience, so very crowded they were; and I could hardly find time to converse with my friends here, so busy they were. If ever I could get time to converse with them for fifteen minutes, there were sure to be two or three interruptions. But now Bombay is far more quiet:—there is less of business, less of pressure, less of anxiety,—people seem now to be gliding on smoothly as it were. So we had in

Bengal a very dreadful cyclone. It came on roaring and howling, and prostrated many a house, many a man, pulled down dilapidated edifices, and caused prodigious havoc amongst the shipping. It opened the eyes of the people to the insecure foundations upon which they had built their houses; and so we drew some lessons from the great cyclone,—improved architecture, improvements in the shipping, and a more careful and scientific study of meteorological phenomena. Now, my friends, as you have been overtaken here by a commercial cyclone, as disastrous in its consequences as the great cyclone in Lower Bengal, I hope you will endeavour to draw certain lessons from such disasters. Those who did not build their houses and firms on the secure foundations of honesty have seen, to their great sorrow and mortification, how these houses and firms have given way;—carelessness, dishonesty, want of foresight, have all been punished as they deserved to be, for the laws which govern God's moral world are as immutable and as unchangeable as those which govern His physical universe. What, then, are the lessons which you ought to draw from the commercial crash which has happened here? That you should have less of that Mammon-worship,—less of that worship and adoration of the world which you had formerly,—more of honesty and truthfulness,—more of care and circumspection and foresight in the management of your secular affairs—and a heart full of faith in

the great God, His holiness, His power, His wisdom, and His mercy. If you do not interpret the recent commercial disaster in Bombay in this way,—if you do not draw these lessons from that disaster,—I do not know how you can regard such an event as providential; —for I do verily believe that a visitation like this, or like the late cyclone in Bengal, may be made productive of blessings to the land. God always brings good out of evil. When He sends an affliction, his great object is to chasten us and humble us. Were it not for this, perhaps Bombay would have still gone on carelessly and madly in the pursuit of gold that perisheth—perhaps the eyes of Bombay would not up to this time have been open to the necessity of reforming the soul, of laying up provisions for immortality. As it is, I thank God. I thank Him for all the calamitous visitations which He sends down to individuals and to nations; for ultimately good does flow from these. It is only necessary, therefore, on your part, that you should rightly interpret such a disaster, and draw from it those lessons which it is designed by Providence to offer to you for your guidance. I say, we have had too much of Mammon-worship here. What is it, then, that should engage your attention now? You will perhaps say you will only learn honesty, you will only try to acquire a habit of veracity, straightforwardness, and prudence,—you will no longer place absolute confidence in those who deserve it not. Ah, my

friends, you are mistaken if you think so! You ought to give yourselves up entirely to the Supreme Ruler of the Universe, for He has spoken to you to that effect in a manner in which He very seldom speaks to nations. This commercial disaster I look upon as a special dispensation and a special revelation to the people of Bombay—something that has been delivered to you as an eloquent sermon pointing out the evils of Mammon-worship, and the necessity of recognising the worship of the True God. Read that sermon—be holier—be nobler —and try to become collectively a mightier, a more righteous nation. I do not bring an indiscriminate and sweeping charge against you, my brethren, for I do very well know that some very honest, some innocent men have suffered, simply because they put too much trust in men who had no honesty in them. But such is the case all the world over. This disaster is a warning, not merely to those who were dishonest, but also to those men who were innocent, and who suffered from the dishonesty of others:—it is a warning to all inhabitants of Bombay in this sense, that it preaches to us the great truth, "Let him that thinketh he standeth take heed lest he fall." Those who have sustained losses ought to make amends by trying to conduct themselves in a more honest, manly style; and those who have not suffered ought also to be equally religious, pious, and honest. Then shall the purpose of God's dispensation be realized

fully, I trust and hope, in this part of the country. What is the great subject which you should now be prepared to receive, attend to, discuss, and carry out into practice?—the subject of reformation. Methinks, God by this eloquent, this most eloquent and impressive sermon tells us all,—"Think of the true interests of your souls, and of the souls of millions of your fellow-countrymen and countrywomen." Adversity, I hope, has humbled you sufficiently to see the uncertainty and hollowness of earthly prosperity, and feel the necessity of directing your early attention to the subject of individual and national reformation. Patiently, my brethren, hear me, therefore, while I endeavour to expound in my humble manner what I conceive to be the true principles of Indian regeneration as it refers to individuals and to communities.

What is the programme of reforms you think I intend to lay before you this evening? Not half-measures, like the education of this section of the community or the reformation of that particular social evil. I would most emphatically say that I do not belong to that school of secular reformers according to whom Indian reform means nothing more than strong garrisons on the frontier, irrigation, female education, intermarriage, and widow-marriage. These cannot—it is my most firm conviction—these cannot lift India as a nation from the mire of idolatry, of moral and social corruption. If you wish to regene-

rate this country, make religion the basis of all your reform movements. (Applause.) Were I engaged in the work of reforming this country, I would not be busy in lopping off the branches, but I would strike the axe at the fatal root of the tree of corruption, namely—idolatry. Ninety-nine evils out of every hundred in Hindu society are, in my opinion, attributable to idolatry and superstition. Do not, then, whitewash the edifice while the foundations are so weak and cannot bear the superstructure: try not to gild the dead body, to adorn it with jewels, ornaments, and costly vestments, while there is no life within,—while the pulse does not beat. Give India life before you give her railroads and telegraphs, and all other advantages of material prosperity. Who is to enjoy these blessings?—is the question. Dead, almost dead, prostrated, spiritually-impoverished India cannot rise up, has not the heart, has not the muscles, to rise up in order to enjoy this superabundance of material comfort which you have placed before her. Give her first life,—infuse into her true spiritual life,—emancipate her from the thraldom of idolatry and superstition,—open her eyes to the degraded condition into which she has sunk,—that she may rise in the strength of the Lord, and stretch forth her emancipated arms in order to lay hold of those treasures which you have placed before her. Besides, Hindu society has a very peculiar structure. Here in India we do not

see religion on one side, society on the other; but religion and society are interwoven with each other. It has been justly said that the Hindus walk and sit religiously, eat and drink religiously, work and sleep religiously;—their social organism is interwoven with their religion. If, therefore, you wish to reform the social organism of India, you must, in the first instance, give her true religion, or else your attempts will be ineffectual. Give her life,—give her capacity to think about her spiritual interests,—and then you will find social reformation will spontaneously—in the natural course of things —come about in the fulness of time. You have only to purify the source; you have only to put new life into the very heart of the nation,—and you will see the blood will get purified,—vitality, animation, vigour will be seen in every part of the social organism of the country. That is the way, at least, my brethren, in which I intend to work, and I would ask you to adopt this same plan. The reformation, in other words, must be radical, must be thorough, must be organic. We cannot rest satisfied with half-measures; we may congratulate and felicitate ourselves, saying,—here are so many schools, so many colleges, interspersed in all parts of the country; there is widow-marriage going on; there is female education going on; our roads have been improved,—and all that sort of thing. But India still weeps; India still cries; a hundred and eighty millions of her population are still

in the bonds of moral and spiritual slavery. How are we to raise them?—is the great question. I look not to the outward decorations, but to the inward life. How shall the men and the women of India see and recognise their true God, that they may lay up provisions, not only for this world, but for the next? Man comes not into this stage of existence, into this world, for the gratification of his senses, for the attainment of a few material advantages; his attention ought to be directed to that world which we call the hereafter of our existence. There let us look, and if you are true patriots, true reformers, I ask you, brethren,—exhort you, brethren,—to give India spiritual emancipation before you give her social or intellectual emancipation or material reformation. Idolatry, then, must be abolished,—that is the first proposition from which I have to start. And in this matter I would not allow you to compromise your consciences in the least:—it is a matter that admits of no wavering, discussion, or argument:—it is not one of those questions in connection with which you might for the present go to sleep, saying the time has not yet arrived. It is a matter of conscience, and it ought to be treated and acted upon as such. If idolatry is an abomination, you must do away with it. That day was really an important one in your individual biography when you first entered a Government school or college for education. You knew not, perhaps, that the convictions and ideas that the

schoolmaster would put into your hearts would lead you so far, or demand from you such a heavy amount of sacrifice. And yet such is now the case. English education,—not pulpits, not your religious teachers, not even religious books,—but English education, in the first place, emancipated your minds from all superstitious ideas, and from all belief in idolatry; and so you now stand before me with your hearts and minds disabused of all superstitious notions. But have you put any positive faith, any positive creed there? You have given up your idols—some of you may have done so practically—but have you acknowledged the True God? That is the great question which I have to put to you. Your minds are enlightened; perhaps some of you would step forward and say—"We are too enlightened to bow down before *a* God or *the* God." Oh, my friends, I am exceedingly sorry,—but such is really the case,—that a large number of my educated fellow-countrymen, not only in this presidency, but in other presidencies in India, do actually spend the twenty-four hours of their days and nights without offering a single prayer to God, without taking the name of the Lord even once! Is not this startling enough? And while I congratulate myself on the establishment of schools and the progress of social reforms, shall I be told that educated natives have no creed? The Christians have their churches, the Hindus their temples, and Mahomedans their musjids; but what

about the educated natives of India? I admit that they are enlightened—very enlightened some of them are—and they have got almost all the honours which the University could possibly confer on them. But where is their religion? Could we place confidence,—in the name of common sense, I ask you,—could we place confidence in a man who never takes the name of the Lord? Is it not a great shame to us, my friends? Consider this point seriously;—how educated natives stand at present, without a God to guide them, without an immortality to stimulate their hopes and aspirations, without at the same time, as an inevitable consequence, a strong pure conscience to spur them to deeds of moral heroism, to deeds of self-denying philanthropy. If they wish to be true to their mother-land, they ought, without the least delay, to raise an altar in their hearts and in their homes unto the glory of the True God. Do that, and all the rest of the work will be done by Him in whom you will thus have put your confidence and trust. I have already told you this work must be done instantaneously. You may go and establish debating clubs for the discussion of questions about the remarriage of widows; but here in the matter of faith, here in the matter of acknowledging the One God and the True God of the Universe, here in the matter of feeling the urgency of offering from to-morrow daily prayers unto Him, here I would allow no wavering—I would not allow you to expostulate or

remonstrate, to argue or waver, but would call upon you to push your energies forward, upward, heavenward, without any delay.

Then, perhaps, you will ask me, what is my programme of social reform? I would say, all the social reforms I would propose for your consideration are involved in this grand radical reformation,—religious reformation. You will not be required to convene public meetings for the purpose of carrying out this reform or that. No. For then, through faith, the sense of duty of each individual will have been awakened to this work,—to the urgency and momentousness of attending practically to the social interests of India. Questions of social reform will not then appear to you as matters of worldly expediency, but as questions of vital moral importance, and will come upon you with all the weight of moral obligation. To believe in the Fatherhood of God is to believe in the brotherhood of man; and whoever, therefore, in his own heart and in his own house worships the True God daily, must learn to recognise all his fellow-countrymen as brethren. Caste would vanish in such a state of society; in such an enthusiastic religious state of fellowship, caste would die of itself. You will not then be required to say a word against caste. Declare a crusade against idolatry, and I assure you that the very sight of that will drive caste to desperation;—and then the monster dies—the monster that

has for centuries eaten into the vitals of India. If I believe that my God is one, and that He has created us all, I must at the same time instinctively, and with all the warmth of natural feelings, look upon all around me—whether Parsees, Hindus, Mahomedans, or Europeans—as my brethren. Where, then, are distinctions? Where are those questions about dinners and intermarriages, which we so often meet, and which seem to puzzle many? All these problems will be then solved most readily, most easily. If you ask me to dine with you, if you ask me to get my daughter married to a man of another caste, I will not go to ask philosophy or logic, I will not try to convene social debating clubs, I will not go to ask my schoolmaster what I ought to do. My sense of duty will be all in all to me. It will guide me, and compel me to action,—saying, if you wish to be true to that God whom you have recognised as your Father, be true to all around you who are your brethren. (Applause.) My friends, we see, however, at present a different state of things. Men put caste first in the list, and try to solve the difficulty, but that is impossible. Men think caste is something insignificant—not very formidable; they think that they can easily dispose of it without being Theists, without being believers in God. I admit that the work of social reformation is comparatively easy; but I ask you, where would the moral courage come from, which is essential to

the attainment of success even in social matters? You wish to get your widows re-married: have you moral courage enough within you capable of bearing down opposition and confronting persecution? You wish to make short work of that;—you wish to construct a royal road to reformation and improvement. But remember that even in social reform, moral courage and enthusiasm are necessary;—it is necessary to feel truth to be stronger than evil,—to feel that eternity is worth living for,—and to be ready to sacrifice all the pleasures and advantages of this world. That courage, that enthusiasm, can only be procreated by true faith; and it is because we are wanting in that faith that some of our reformers, who in the first instance showed not a little pluck, resolution, and manliness, afterwards went back in a state of detestable retrogression;—so that even those who profess to be reformers of India are not to be trusted. What a scandal! Let us not have such reformers! Be true to God, and then, when you embark on the enterprise of Indian social reformation, you will not shrink back from its difficulties. With God's aid, that work shall be done, which was difficult—impossible—without God's aid. Female education, widow-marriage, abolition of caste, —all these questions will then be simple questions of duty—of benevolence and justice. Have I any right to deny any of my fellow-countrymen or countrywomen those rights, privileges, advantages, and pleasures which,

as men and women—as God's children—they are entitled to? Benevolence will solve the difficulty. A heart full of compassion and pity will melt as it beholds the poor widow, suffering from all those disasters, mortifications, and distresses to which Hinduism has consigned her lot. It is only necessary to see her that you may feel for her. No eloquent pleadings of a logician are necessary to persuade you, to constrain you, to put forth your energy in order to rescue her from such an inhuman, cruel, and miserable lot. You will not wait then for the opinions of others; you will at once rush forward to relieve her. So also with regard to the general improvement—the general emancipation—of females. They may, for centuries, have been immured in the *Zenana*, and denied the light of education;—but when a religious reformer sees their case, takes their case to heart, there is enough to set him to work. And whether it be education, or social reformation, or the improvement of roads, —whether it be material, social, or intellectual reformation,—all these, I say, will spontaneously and naturally flow from religious reformation. I do not undervalue material prosperity, I do not undervalue social reformation,—all these I would urge upon you; but make religion the centre of all your reform movements—make religion the basis on which reorganized, reformed, and regenerated India will stand in future. Make that the foundation; no other foundation but that can give India

permanent prosperity. She may smile awhile, and enjoy temporary happiness; she may be driven into spasmodic excitement, resembling vitality, by the application of external remedies. But if you wish her real and abiding prosperity, oh! give her religion,—force her to acknowledge the True God. From every true Indian, therefore, my object would be, in the first instance, to extort a full and free confession of sin, and a candid and sincere acknowledgment of the One True God as the proper object of worship, of love, and of faith. (Applause.) When that is done, the work of social reformation may be slow, may come on gently and quietly; but if, without seeing the full realization of my ideas of social reformation, I were to die simply seeing a large number of my countrymen in Bombay and Madras and Bengal standing forward manfully and boldly, carrying the banners of the One True God, then on my death-bed I would say with the greatest pleasure, —God be glorified! This is the way, then, in which you ought to proceed. I don't come here to teach you anything new, but simply to enkindle your sympathies and feelings for your great country. She has sunk down, and it is your duty, as the representatives of the rising generation, to elevate her—to emancipate her. As I have often thought over this matter, I felt it my duty to come and tell you how you ought to proceed. I have seen many a misconception, many a false idea, prevalent in different parts of the country amongst the educated natives in

regard to the subject of reformation. Some do not like religion—they have not the heart, they say, for religion. Some are too much absorbed in worldly speculations, and seem to believe they have not time or energy enough to spare for the purpose of cultivating religious knowledge or carrying out works of religious improvement. Throughout the twenty-four hours of your time, have you not five minutes even, my brethren, to spare? You would spend the whole of the time that has been placed at your disposal in swallowing all the good things that God gives you every day as food,—in enjoying all the comforts which He showers upon you every day as material blessings,—and for the worship of that God you have not time, you have not energy enough! Oh, my friends, do snatch away five minutes of your time every day to say one word—though it be only one word—unto the glory of Him who has created you! Begin the work, then, in that way. I tell you again, I shall allow no excuse or wavering in this matter! You may discuss and argue in reference to other subjects, but here give up your hearts entirely and at once, or else your proceedings shall be a scandal to your consciences, an insult to your reason. If you are really educated men, step forward instantaneously, and boldly proclaim your belief in the One True God, and forthwith abjure idolatry. And is it too much to expect this from you? You may say you are not prepared for this thing or that thing. But it is not

those things I want; I want simply an acknowledgment from you of that which you really believe in your own heart. Every educated Hindu already believes in his own heart that God is one, not many,—that the things of clay and stone to which his superstitious countrymen bow down are not to be identified with the True God. That is your persuasion as much as it is mine. Why, then, shall you take your hearts away,—why, then, shall you recoil, when I call upon you to establish a community of spiritual fellowship amongst you, that we may all reciprocate our better feelings and ideas and aspirations, and glorify Him who is our common Father? Thus alone is it possible to realize a spiritual and social confederation amongst the educated natives of all India. (Applause.) But one thing I shall not conceal from you. The very day you have acknowledged the One True God, you will find that it is not a small thing you have done. That very acknowledgment will demand of you a surrender of all the evils—intellectual, moral, and social—that lay accumulated in your hearts, and a sacrifice of all temporal advantages for the sake of truth. Merely to avow faith in the True God means something more than meets the ear. It means something more, I say, in the present state of native society. If you recognise the One God, you must undergo self-denial, hardships, privations, and sufferings. But what if such be the case? There shall be abundant com-

pensation in spirit. You shall be blessed with truth, and through you, your country. You will find purity flowing into your souls, and impurity ebbing away. You will find the light of religion going forth and illuminating the circumambient atmosphere,—purifying it,—sending forth blessings all around, in which your wives, sisters, and brothers, and all your countrymen will gladly participate. A true believer in God, placed in the centre of a native family or of native society, will throw out on all sides and in all directions ennobling, purifying, and sanctifying rays of truth. In the hands of God such a man may prove a powerful instrument for the conversion not only of a family, not only of a neighbourhood, but of a district, a province, a country,—perhaps an empire, a nation. Under-estimate not the influence which faith in God brings with it,—under-estimate not your own talents for the work,—for when you have faith in God, you will find your resources multiplying;—your sinews, which are now weak as those of the new-born babe, shall become strong as those of Hercules; your eyes now drooping, languishing, fading day by day as you contemplate your country's distress, deplore your own privations, and mourn over the various sufferings of your family—those very eyes will then flash forth the fire of hope, and the fire of defiance to those who dare oppose you. For into your bodies and souls will be infused the spirit of divine life, of divine power, of divine

wisdom. Fear not, then, though you may be weak, though many may gather frowningly around you to oppose you. Think only of your God, and believe with your hearts and say with your mouth that He is One, and that you shall never pollute your heart or hand with idolatry. If you will but do that, I say all requisite means and agencies will be placed at your disposal. Power will be yours, combination will be yours,—a most powerful and vigorous organization of educated and honest men will be yours. Two or three units of souls true to God will naturally form themselves into a small association,—not because they are invited to do so,—but because the law of mutual attraction which governs the moral world will inevitably lead all souls towards each other that are imbued with common spiritual ideas; and thus from the remotest mountains of the Himalayas down to Cape Comorin you will find in the fulness of time one vast Theistic fellowship—the same national heart throbbing, the same national pulse beating throughout India. Then shall we find that, as we have been in days gone by one great nation, so shall we be a greater, a more powerful nation,—an altogether regenerated nation. (Loud applause.) While speaking of combination, I cannot fail to notice what has proved a great mischief in the way of reformation; and that is, the large number of merely professing reformers we have in our country. There is no want of reformers: there is only want of

reform. There is no want of eloquence or orations: there is only want of deeds. There is no want of profession, but there is want of practice. Now, the thing that every one who sets up as an Indian reformer does—every native I mean—is this: he gives eloquent and stirring addresses to large congregations of his educated fellow-countrymen, calling upon them to do this thing and that thing, while he secretly believes that all that he says is intended for the auditory, not for himself,—that the rules he suggests ought to be carried out by those who hear him, not by the speaker himself. This reminds me, gentlemen, of a story which is current in Lower Bengal about certain weavers getting into some difficulty about their numerical strength. Some of you are perhaps aware that the weavers are considered in that part of the country a very inferior sort of men, rather blunt and stupid. Well, a dozen of these men went out with a view to travel into some distant country. After they had gone some way, one of them happened to count their number, and, to his great regret and astonishment, he found there were only eleven persons, and not twelve! When this was made known to the others it excited ridicule. One of them, however, took up the hint rather seriously: he counted the number with a view to satisfy himself and to know the actual facts of the case. He, too, found there were eleven. The same arithmetic, with the same result, passed round the company; there were

only eleven! The mistake of course arose, you see, from the fact that each one of those wiseacres omitted himself and counted all the rest. (Laughter and applause.) Now, the history of Indian reform, with very few exceptions, appears to me to be the weavers' story all over. The eloquent reformer ever preaching his country's cause forgets himself, omits himself. He lays down a very brilliant programme of social, moral, and religious reforms for the consideration of a very enlightened audience; and while they go seriously into contemplation, and discussion, and deliberation, the reformer heartily chuckles over the thing, and complacently enjoys the secret satisfaction of having deceived the people. His name appears in print as that of a very great reformer—not only a speaker, but a true, sincere reformer. That is all, perhaps, he wanted, and he has accomplished his object. (Applause.) Ah! there are many such reformers in our country. I wish to see such hypocrisies brought to an end as soon as possible. Education has made many hypocrites, and hypocrites appear even in the pulpit and on the platform, and indeed they are very obtrusive. Had these men confined themselves in their own houses —and their hypocrisy in their own hearts—they would not have done any mischief to their fellow-countrymen; but we see their evil influence spreading over the country with all the rapidity and danger and dreadfulness of a foul contagion, and whoso is seized with it gets his heart

and his soul afflicted with the baneful malady of hypocrisy and insincerity;—and it is through two hypocrites and five hypocrites that we have come to possess in the course of time a large number of hypocrites in our country. In India how slowly has the work of reformation spread, and yet, I would ask you, how many lectures have been delivered in the course of the last ten years? —how many meetings have been held?—how many patriots, philanthropists, reformers, have opened their mouths in public assemblies, to the astonishment of a large number of their countrymen? That is not the sort of thing we want. I wish that every individual would apply his heart to the great work of reformation. You cannot forget yourself,—I shall not allow any individual to forget himself, to lose himself in a vast gigantic scheme of national reformation. I do not want any of you to treat us to mere empty platitudes,—to those commonplaces of patriotism and philanthropy which have been already reiterated in a thousand forms to a disgusting extent. If any reformer wishes to make a public appearance, let him be true to his heart, let him say only that which he feels and believes. He is not called upon to make a public display of anything which he does not possess. It is the custom of many of our fellow-countrymen to be ever hatching gigantic schemes of reformation,—and what is the object they have in view? Simply to postpone the evil day—for so they con-

sider it—of actual work. They always waste present time in empty discussion, and leave action in the womb of an uncertain futurity which never comes so long as they live. And then what do they do? They bequeath a legacy, a cursed legacy of hypocrisy and inconsistency to their children and their children's children. (Applause.) Dear is that father, blessed is that father, who is found to leave large estates as an inheritance for the son to enjoy; but what do you think of that father, that enlightened father, that patriotic father, who leaves for his children and children's children a cursed legacy,—namely, an example of dishonesty, of unconscientiousness, of hypocrisy, and of cowardice? Is it in this way that you think India will ever improve? Wait till doomsday and you will find the time has never come! Wait, like the little boy who said—let the waters of the river get dry, and then I shall cross over! Wait till eternity, —the waters will *not* get dry, and you will never get over the other side of the river. But if you feel the matter seriously, I tell you the time has come for us to unite and begin the great work. What is it that has brought so many of my brethren in Bombay around me? Who am I that you should come to hear me? How am I—a Bengalee—related to you? The vast majority of you cannot but feel that I am not a foreigner, but a fellow-countryman, and that the thing I talk of at present is a matter of common importance and

interest to us all. Your sympathies are linked to the sympathies of my heart,—you are members of the same society of which I am a member,—and because you have come here to show your sympathy with me in the cause of our common country's welfare, I think this assembly is a guarantee of some progress for Bombay—for all India,—a pillar upon which we might rear up hopes of the future of our great country. I humbly thank you that you have come and assembled together in compliance with my humble invitation, and I humbly thank Him who has gathered us together this evening. I hope and trust that we, natives of this country, will always feel that though Hinduism has created sects and castes and subdivisions amongst us, yet in the eye of the great Father there are no such distinctions; that not only Hindus of all shades and castes, but even Parsees, and Mahomedans, and Europeans are all children of the same Father, and therefore, that any truth spoken by any one of us must necessarily find a response in the hearts of all others. (Loud applause.) That is my belief, and therefore have I come here. I thought and felt that you were my brethren,—and that if I were to speak in the language of brotherly love of the great truths which affect our spiritual interests—the spiritual interests of us all—I would be sure to find a response; and that if you were really serious in your profession, and felt, as true members of the native community, the stupendous

importance of this question of the regeneration of your great country, each of you would act for himself in his own humble way. (Applause.) Such thoughts and feelings alone actuated me to come to you; and upon these are all my appeals to you based. You think, perhaps, I have come to make you converts to the Brahmo Somaj. Well, what is this Brahmo Somaj? If I do allude to it now, I shall do so not to explain its doctrines, but simply to point out what has actually been done in anothe part of this country in the matter of national reformation, so that you may draw practical lessons from it for your own encouragement and guidance in this place. The principles of reform I have advocated are the principles of the Brahmo Somaj in Bengal. There, the movement has already been placed upon firm foundations, and it has also made wonderful progress. There thousands of men and a large number of families have already joined the Brahmo Somaj,—and many of them not only in theory believe the principles of Monotheism, but try to carry them out in all the departments of their lives with consistency and heroism, and in spite of persecution and sufferings. God be thanked that such a state of things we have lived to see! Many a reformer who has toiled within the last thirty years has failed; many a statesman, also, who has laboured most nobly has failed; many a great scheme of material aggrandisement, too, has failed in spite of vast resources of wealth, intelligence, and

power;—and yet this fact remains for all India to look on, that a few humble children of God, who had only the sincerity and the boldness to come forward and declare their allegiance to the True God, and place their prayerful trust in Him, have achieved wonderful triumphs in the religious and social advancement of India. They are mostly poor, and have not received the best education; they are not in the high places of society, and possess little or no social influence; and many are surrounded by the trials and disadvantages of excommunication;—but they have God on their side. His powerful hand has sustained their hearts in all these trials, and crowned their efforts with success in the face of earthly opposition and discouragement. Such a thing is quite possible here and in Madras. I have told the same things, which I have now told you, to my brethren in Bengal, in the North-Western Provinces, in the Punjab, in Madras, and in the Central Provinces recently; when I last addressed you in this place I sought to enforce the same principles; and indeed I look hopefully forward to the day when all the educated natives of this country will combine together to show by their actions what enlightenment there is in them. Make a small beginning. Let there be a dozen men in Bombay, a dozen in Madras, and a dozen in the Punjab, and we shall form the nucleus of a general confederation—one caste for all the educated natives of India,—and then we shall gradually take in all other classes of

the native communities, and unite in a vast and mighty confederation. And who knows that the name of that God whom we are now glorifying in the Town Hall of Bombay will not one day resound on the shores of Madras—on the lowlands of Bengal—up in the Punjab —and in the Central Provinces? Who can say that, though now with a heart full of heaviness we may contemplate the position of our country, and deplore the fact that the God in whom we believe is so little known, the day will never dawn upon this benighted country when our hearts will be vivified and reanimated, when all the tears of our eyes will be wiped off, by God's providence, so full of mercy, so abounding in loving-kindness? Who can say that all the dismembered communities of the natives of this country shall not one day be consolidated into one vast social organization?—when every husband and wife therein shall glorify God,—when every brother and every sister therein shall combine to worship the True God;—when all partitions will be pulled down, and there will be but one large family? And who can say that India, thus regenerated, will not shake hands with England regenerated—with Europe regenerated—with America regenerated? Can you say that the time will not come?—that all this is but a dream and vision? I most profoundly and devoutly hope and pray that the day will come when India's sufferings and distresses will be brought to an end,—that Providence will smile over

our country as Providence has smiled over other countries. Long, too long, has India suffered; and if there is any drop, any little quantity, of what is called the milkiness of human nature within you, pray, brethren, feel the weight of India's suffering. Methinks a hundred and eighty millions of our countrymen and countrywomen are weeping bitterly all around us, saying and asking—as well they may say and ask—"Oh, ye educated natives of India, what have ye done for us?—Oh, ye who have received medals and diplomas and prizes in Government schools and colleges—Oh, ye who boast of enlightenment—Oh, ye who sit in the high places of fortune, and enjoy fortune's smiles—Oh, ye who have wealth and intelligence, vigour and enlightenment, influence and social position,—what have ye done for us?" Respond to the cry of suffering India if you can! (Loud applause.) Let me see that your hearts are not made of impenetrable stuff,—that you are quite susceptible to the influences of pity, humanity, and benevolence. Oh, may God open up the flood-gates of true faith and true patriotism in your hearts, from which shall flow streams of noble deeds, streams of pure aspirations, streams of sustained and powerful mutual sympathy, which shall go on towards the East and towards the West, towards the North and towards the South, fertilizing the minds and the souls of the Indian community, and producing in the end a rich harvest of spiritual prosperity, social prosperity, and

material prosperity! (Loud and prolonged applause, amid which the lecturer resumed his seat.)

Mr. Nowrojee Fordoonjee, Secretary to the Bombay Association, suggested a vote of thanks to the lecturer for his eloquent and excellent discourse. (Applause.) The merits of this reformer (said Mr. Nowrojee)—and a true reformer he appeared to be—were so self-evident that it was unnecessary to add another word in proposing this vote of thanks.

After manifesting its approbation of this suggestion the assembly broke up.

PRAYER.

A Sermon preached at the Prárthaná Somaj, Bombay, March 26, 1868.

HAVING explained the doctrine of faith, I have to present before you this evening our doctrine of prayer. It appears to me that, in the natural order of man's spiritual progress, prayer follows, and in fact is inseparable from faith. The first step that a man takes in religious progress is faith in God. The next step he takes is prayer or worship of God. To acknowledge God through faith and belief is certainly inseparable from the worship of that God. The very relation in which we stand to God makes it absolutely necessary and imperative that we should offer our homage to Him. What is the relation in which we stand to God? What is the knowledge we have of God and of our relation to Him? He stands before us as the Supreme Ruler of the universe—the Infinite Moral Governor of all mankind. This very relation naturally and spontaneously excites our homage. Such a relation demands that we should give to God the tribute of our adoration and homage. So in regard to earthly sovereigns. As soon as we admit a certain power upon earth to be our ruling power, so soon both the body and the mind readily

unite to make an exhibition of loyalty to such a ruling power. If God, then, be the Supreme Ruling Power,—the Highest Moral Governor of the universe,—the body, the mind, and the soul must naturally and instinctively bow down in order to do honour and pay homage to such a Governor. Homage is a duty, the very first duty which we owe to God as the Ruler of the universe. We cannot do without it,—we cannot dispense with it,—unless we destroy the very relation in which we stand to God. Worship, then, is natural, and history proves it to be natural. Wherever men have acknowledged God as the Creator and the Ruler of the universe, there invariably we find some kind of worship enjoined and followed as a regular ceremony—as a daily duty. That worship may be mixed up with idolatry,—there may be much that is condemnable in such worship,—but still worship there must be where there is recognition of God, as homage there must be where there is recognition of an earthly sovereign. Worship — corresponding to the Sanskrit word *Upásaná*—is the more comprehensive word, which involves several elements of which prayer (*Prárthaná*) is only one; but the word "prayer" has been used both in the comprehensive sense of worship, and also in the particular exclusive sense of spiritual begging. I have taken it first in the comprehensive sense, namely, worship. Every believer in God is bound to worship God; and history tells us that every believer in God has worshipped

God in some form or other. But there are some who rest satisfied with this general worship of God,—at least to it they have no objection to offer; but as regards prayer in its narrow and stricter sense they have objection to it. They would not have recourse to it,—they would even go the length of declaring it to be unreasonable, absurd, and even injurious.

Worship comprises three elements—adoration, gratitude, and prayer. By adoration we mean simply ascribing glory and doing homage to God's holiness. The more we are impressed with His righteousness and purity, the more we adore Him. So His infinite mercy naturally awakens in us sentiments of gratitude, and leads us to offer thanksgivings for the numerous blessings He vouchsafes unto us. You will no doubt admit that so far as God is great and holy, we must acknowledge His greatness and adore His holiness; and that so far as He is kind and merciful, and plenteous in loving-kindness, so far must we acknowledge all the benefits, advantages, and pleasures He has conferred upon us, and does daily confer upon us, with most fervent and sincere gratitude. But the subject upon which I am about to enter is one which seems to admit of, as it has often given rise to, discussions, doubts, and objections. To my mind, however, superior to these two elements of worship is the third element—namely, prayer. The first two are *duties*,—adoration and gratitude,—but the last is

a *necessity.* Without it I cannot live,—without it I cannot grow in spiritual life,—without it all my hopes of spiritual progress would be in a moment blasted,—without it, life and death would be to me identical. It is my duty to magnify God, and my duty to offer my gratitude to God, but it is indispensably necessary for my spiritual life that I should prostrate and humble myself down to the dust, and beg and beseech my God to give me that aid which is essential to the success of all my spiritual endeavours —which is essential to the attainment of salvation here and hereafter. It is this great point which it is my desire to impress upon you this evening.

The experience of all mankind ever since man was born, down to the present time, has testified that unaided human power is not enough to overcome evil, to guard the soul against sin. We feel this daily—in our hourly struggles with the temptations of the world we feel this. It is not a matter which can be argued out by any appeal to the authority of books or to the deductions of logic. No; I would appeal to your experiences, and ask you whether you have spiritual nerve enough within you to guard yourselves against every sin,—not one sin or two sins, not five varieties of sin,—but every manner and kind of sin. Your natural temperament and the peculiar advantages of your social position or education or age may put you beyond particular temptations: you may be above theft and murder, and other similar crimes;

but have you conquered all the passions and lusts of the flesh,—are you liable to no sin whatever? I say there is not a man of flesh and blood that breathes on earth who can triumphantly say, "Here am I; come all manner of sin and temptation, and my heart is proof against all attacks." The fact is, God's aid is absolutely necessary —the eyes must be lifted up, and we must invoke the blessings of that Divine Father without whose aid man cannot advance one single step in the path of religious progress.

Ask the rude rustic why he prays every day of his life. He would be at a loss to determine what to say in reply. All that such an untutored man would say would be this—I know not why I pray, but this I can say, I cannot do without prayer; every day there are so many sins threatening to devour me, that only for the purpose of self-defence, only to save my soul, I must humble myself down and offer my prayer to God. If the rude rustic has no other explanation of prayer, neither has the wise man. I can give you no better explanation of the fact how I have learned to pray, and why I am in the habit of offering prayer daily to my God. If I could do without it, this very moment I would leave off the habit. If I had never felt the necessity of prayer myself, I would never have been engaged in it, even if it were insisted upon by teachers or books;—but I have found it necessary. When it pleased my merciful God to cause the

light of religion to dawn upon my heart,—allow me to mention an incident from the earliest chapter of my religious history,—when through His grace my eyes were first opened to the importance of religion, and the first struggles for emancipation from sin began to agitate my heart, then I felt the need of prayer. I found my heart was full of darkness, and was under the deadly influence of all the passions of the flesh, the allurements of the world, the power of evil, the power of fame, and of lust, and of ambition, and of covetousness, and of worldliness. Against these multitudinous enemies I, a poor sinner, could not possibly stand. Feeble in body, feebler in mind, feebler still in spirit, how could I stand in the face of enemies so awful, so formidable, and so numerous as these—enemies outside and enemies within, contending for mastery over my soul day and night? What could I do in circumstances such as these? I waited not for the revelation of any particular book or the teachings of any particular prophet. In deep agony I consulted my soul, and my soul said, in language exceedingly simple and impressive—"Pray, and pray, if you want salvation. None but God can save sinners." And then my proud and arrogant mind was humbled down, and with it was humbled down my head; my heart, which had been eaten up with conceit, and arrogance, and self-sufficiency, found that there was nothing in it which could withstand the awful assaults of temptations, and in utter helpless-

ness I threw myself at my Father's feet. All sides of the horizon were dark; light suddenly burst forth in one direction, and it appeared as if the word "Prayer" was written in golden letters on the gate of the kingdom of God—showing that none entereth God's kingdom except he pass through the gate of prayer—none conquereth sin and temptation unless he humbly, earnestly, and fervently pray. Without wavering or hesitation, therefore, I at once began to pray to my God. The first day—a blessed day it was—I prayed in the morning and in the night, secretly and humbly. No brother helped me with counsel or encouragement. Nay, I had to conceal the matter from the knowledge of my friends and relatives, lest they should scoff at me. I was sure that as soon as they came to know of it, they would ridicule me and scoff at me, and try to dissuade me, if possible, from such a noble and godly habit; and lest such circumstances should happen, I kept the matter a great secret. Day after day I kept on praying, and in the course, I assure you, of a few days, I found as it were a flood of light entering into the inmost recesses of my heart and dissipating the darkness of my soul, the darkness of death. Oh, it was cheering moonlight streaming through overhanging clouds of hideous sin! Then I felt great relief, unspeakable comfort. I also felt that I could eat and drink with pleasure. Then I found rest on my bed, and then I found comfort in the company of

friends. For I can assure you there was a time in my life when I had almost given up mirth and good-humour and cheerfulness, and amusements of all kinds. I felt that the world was dark because my heart was full of darkness; and had not my gracious and beneficent God revealed to me just at that time this great gospel of salvation, namely, prayer, I cannot think where I would have been to-night. You would not have seen me in Bombay addressing you from this pulpit.—Oh, it is too much for my feelings to bear—it overpowers me when it enters my mind—the thought where I would have been to-night if God had not taught me to pray!—Prayer, to me, was the beginning of salvation. It led me and helped me in inquiries after truth; it brought me into contact with theological works and pious men;—and through prayer all the other appliances and resources so very necessary for spiritual progress were placed at my disposal by the very same God who had led me thus far. I availed myself of these, and humbly went on growing in grace, in purity. Brethren, what I felt to be true in my case I say is true in the case of every man. I assure you it is prayer which ought to be considered as the beginning of religious life—the key to the kingdom of God. Have that, and you have in your hand the means of unlocking the treasures of divine grace. Is it saving knowledge you want?—come and pray; is there a doubt you want to dispel?—come and pray; is it a

weakness you wish to remove?—come and pray; is it power you want?—come and pray; is it sin you wish to give up?—come and pray; is it holiness you want?—come and pray. One precept have I given to all inquirers after truth that have called on me, and whoso cometh to me in future for advice shall find the same answer—"Pray without ceasing," as was said in days gone by. I will not ask you to pray for riches, fame, bodily comfort, or temporal benefits. I am opposed to that doctrine. I recommend prayer for spiritual blessings only,—for spiritual knowledge, for spiritual power, and for spiritual holiness. For these three things pray. If you don't like to take my word on trust, go home and try the experiment, and if on the fourth day of your trial you find your experiences give the lie to my statement, I shall retract everything I have said. You have as little right to say sugar is bitter before tasting it as you have to deny the efficacy of prayer before you have personally tried its uses. Rest assured every prayer for spiritual blessings, if offered with sincerity and earnestness, will be granted by the Merciful God. It has been beautifully said—and it is a law of the moral world as unchangeable as physical laws,—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." This is an emphatic assurance of God's

mercy; and in your own experiences you will find how strictly it is fulfilled in every case. But in order that you may receive what you pray for, you must pray with sincerity, with your whole heart. "Posture is not prayer, words are not wishes:" true prayer is a hungering and thirsting of the heart. It may not express itself in words, it may not observe outward forms, but it is not the less real and effective if it is only a wish of the heart. Language does not constitute, but only expresses and represents prayer, which is in its essence purely spiritual, and is heard in secret by God. Let not your thoughts wander about, let there be no discord of contending and unruly inclinations; when the heart prays, all its thoughts and feelings and wishes must be attuned to the harmony of quiet communion with God, and then only can the blessings sought be realized. It is also necessary that you should not use indefinite generalities in prayer. Do not use the vague commonplaces of formal devotion, such as—"God, have mercy on me!" "Lord, save me from sin!" But let your prayers indicate special wants to be supplied, special sins to be sacrificed, special blessings needed. You should avoid empty words, and feel deeply what it is that you want in particular before you address your prayers to God. Freely confess your sins before Him, and hide them not under a cloak of smooth but vague words; lay your finger on the particular blots in your character you wish to obliterate;

show the Great Physician the special malady from which you seek deliverance, and He will heal it. Above all, my friends, you ought to remember what I have already said about sincerity. You must be sincerely and really anxious to give up sin and become pure and holy. If you harbour in your hearts a secret wish to continue in your sins and wicked enjoyments, your prayers will be all mockery and hypocrisy, and will surely recoil upon you unanswered. In illustration of this I shall read to you the King's soliloquy in Scene III., Act III. of Shakespeare's *Hamlet*, as it points out in a most lively and impressive manner that the man who prays God for forgiveness, without really wishing to get rid of the sin which he asks to be forgiven, will find his prayers lost in the air :—

"O, my offence is rank, it smells to heaven;
It hath the primal eldest curse upon't,
A brother's murder!—Pray can I not,
Though inclination be as sharp as will;
My stronger guilt defeats my strong intent;
And, like a man to double business bound,
I stand in pause where I shall first begin,
And both neglect. What if this cursed hand
Were thicker than itself with brother's blood?
Is there not rain enough in the sweet heavens
To wash it white as snow? Whereto serves mercy,
But to confront the visage of offence?
And what's in prayer, but this twofold force,—
To be forestalled, ere we come to fall,
Or pardon'd, being down? Then I'll look up;

My fault is past. But, O, what form of prayer
Can serve my turn? Forgive me my foul murder!—
That cannot be; since I am still possess'd
Of those effects for which I did the murder,
My crown, mine own ambition, and my queen.
May one be pardon'd, and retain the offence?
In the corrupted currents of this world,
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself
Buys out the law: But 'tis not so above:
There is no shuffling, there the action lies
In his true nature; and we ourselves compell'd,
Even to the teeth and forehead of our faults,
To give in evidence. What then? what rests?
Try what repentance can: What can it not?
Yet what can it, when one cannot repent?
O wretched state! O bosom, black as death!
O limed soul; that struggling to be free,
Art more engaged! Help, angels, make assay!
Bow, stubborn knees! and, heart, with strings of steel
Be soft as sinews of the new-born babe;
All may be well!"

He then kneels down and tries to pray; but his struggles and endeavours prove unsuccessful, and in utter despair he at last cries out:—

"My words fly up, my thoughts remain below;
Words without thoughts never to heaven go."

Besides offering individual prayers in solitude, regularly every day, you should try to have family prayers if possible. Husband and wife, brother and sister, parents and children, should gather round their God and worship

Him as the God of their family. Thirdly, there must be congregational prayers in public meetings, like your Prárthaná Somaj, in which all of us must unite as brethren to worship our common Father. Thus the spirit of true prayer will spread from individuals to families, and from families to communities; and thus through prayer will individuals, families, and the whole Indian nation be purified and regenerated.

Never shall India be regenerated without prayer. That is a thing with my whole heart I believe, and if any of you individually were to come and ask me whether you could ever be saved with your knowledge, with your deeds, with your reform movements, I would say at once, no such thing will save you. Therefore I would say to you individually and collectively—I would say to all Indian men and women—pray, pray from to-morrow. And what excuse can you have for not beginning to pray from to-morrow? Just after you rise from your bed, why should you not remember what a brother has told you this evening—told you for your own sake—for Bombay's sake —for your own family's sake—your children's children's sake? Do begin to pray from to-morrow. Set aside your worldly concerns for five minutes at least. If you cannot pray without some direction, I ask you to use this little book for the present ["Theist's Prayer-Book"], prepared by a friend and brother of yours. Use one of these prayers at a time, one every day. Parsees, Hindus,

brethren of all castes, races, and tribes, I beg you all to do this. I will go down on my knees, if necessary, only to beseech you to pray to God. May God help you and bless you!

A VOICE FROM THE HIMALAYAS.

A Missionary Leaflet written at Simla, September, 1868.

SONS and Daughters of India, dearly beloved brethren,—Awake, arise, the blessed morning of your redemption is come. The Great God, our Merciful Father, standeth at your doors with the treasures of redeeming grace in His hand, and summoneth you to rise. Delay not then, but obey the holy call instantly. Rise from your death-like sleep; let your ears hear the joyful sound of salvation; let your eyes drink the sweet light of the new day; let your lips praise the Redeemer's name; let your hands serve His holy feet. Long, too long, have you slept on the bed of idolatry and corruption; long have you borne the oppressions and cruelties of a heartless hierarchy, with hands and feet enchained in the gloomy prison-cell of superstition. Long have you suffered from acute moral diseases and spiritual poverty. The cup of your sufferings is brimful. Your condition is truly pitiable. It draws tears from human eyes. And shall Infinite Mercy look on with indifference and apathy? No, it cannot be. Your wailings and lamentations have penetrated the vaults of heaven, and reached the Father's ears, and He hath hastened to

relieve and rescue those that have cried unto Him. Beloved India, thy night of darkness and sorrow is over. Behold, the angel of Truth shines in yonder east with light and liberty in her wings. She will set thee free, and lead thee into the house of God.

Already some have come forward in response to the Father's call, and gathered themselves under the holy banners of Truth. Groaning under the weight of sin, weak, famished, and miserable, they have come, eagerly and impatiently, to seek salvation. Behold, they are united in the worship of their Father in that True Church—the Theistic Church of India; with faith and humility they are constantly praying unto the Lord, and are gathering righteousness through His grace. Dear brethren, join that small band of Theists and enter that True Church; ye shall find peace everlasting. Confess your sins, abandon pride and be humble, and pray earnestly and unceasingly unto God. Accept the Theist's simple creed, and adopt the Theist's humble prayers. Put your fervent faith and trust in the One True God, who is infinite in mercy and holiness, and believe that by praying unto Him and serving Him, ye shall attain purity and peace, here and hereafter. Pray in this wise:—"Lord, have mercy on this poor sinner, and deliver me from all manner of sin, and grant unto me holiness and peace for thy mercy's sake." Brethren, such faith and prayer will save you. You may be very

sinful, very wicked; yet the Lord will deliver you if you place your humble reliance upon Him. There is mercy enough in heaven for even the meanest and most degraded. Our Father is plenteous in mercy and loving-kindness. Though you have repeatedly revolted against His authority, and returned ingratitude for His kindness, He is still your kind Father. Though you have forsaken Him, He never forsaketh you. On the contrary, He is eager to receive back the "prodigal son." The good Shepherd seeketh the lost sheep, and rejoiceth when it is found. Despair not then, but run to such a loving Father, and fall at His feet; He will raise you. Repent, and He will make you rejoice. Poor houseless brethren, do not wander about any longer in the dark and perilous paths of the world, but hearing the glad tidings of your Father's mercy, hasten at once to the house He has built for you, where He has reserved riches and treasures unspeakable for your enjoyment. There ye shall stand round His altar, and He shall dispense unto each of His children, with His own hand, the blessings of salvation. There He shall feed you with the bread of life, clothe you with righteousness, and enrich and gladden you abundantly.

Come, then, unto my Father, all ye sinful and sorrowing countrymen and countrywomen. I, a fellow-sinner, your humble brother and servant, beg you to come to my Good Father's house. On my knees I beseech you to

come, O my brothers and sisters. Come from the uttermost parts of the country, from the east, west, north, and south; come all—rich and poor, learned and illiterate, young and old, men and women,—all ye who are heavy laden with sin and sorrow; come humbly and prayerfully to the Father's mansions of peace. The poor shall become rich, the weak shall become strong, the blind shall have eyes, the dumb shall speak, the dead shall live again through His redeeming mercy.

Sing the Father's mercy, all ye men and women of India. Sing, mountains and hills, rivers and streams, forests and plains, cities and villages. Ye winds of heaven, carry the message of His redeeming mercy in all directions. May He bless my humble Voice, and stir up a response in every heart! Blessed be the Holy and Merciful God for ever!

TRUE FAITH.

Exhortation.

O YE who profess to be God's followers, establish your hearts in faith, lest in the day of trial ye be found wanting.

For temptations abound in the path of life, and storms and perils there are many, and whoso encountereth them without faith shall surely fall.

Neither your boasted wisdom nor goodness nor piety shall stand in the day of trial; these shall crumble even at the first shock.

For faith is the foundation whereupon these must stand; and if faith be wanting, shall not the house fall?

Therefore build your life on the rock of True Faith, and though roaring surges beat against it, it shall not give way.

Faith in God.

Faith is direct vision; it beholdeth God, and it beholdeth immortality.

It is no dogma of books, no tradition of venerable antiquity.

It relieth upon no evidence but the eyesight, and will have no mediation.

It neither borroweth an idea of God from metaphysics, nor a narrative of God from history.

It doth not bow its neck to a logical or historical deity.

It adoreth the ever-living and ever-present Reality.

The God of faith is the sublime I AM.

In time He is always *now*, in space always *here*.

Hence faith has a short creed which owns no pilgrimage to distant age or clime, for nearer than aught can be is God the immanent Spirit.

As outwardly in all objects, so inwardly in the recesses of the heart, faith beholdeth the Living God.

The eyes close, and the inward kingdom revealeth God.

There in ineffable beauty He shineth as the Life of life: the dependent soul, quickened by mysterious animation, worshippeth Him and entereth into joyful communion with Him.

The eyes open, and all objects in external nature reveal the resplendent Spirit and breathe His presence.

East, west, north, and south, He filleth all space.

The universe is God's vast cathedral, where nature, both quick and inanimate, chanteth hymns unto His glory in solemn music.

The soul roused by sympathy joineth the service and swelleth the chorus.

Thus, within and without, faith liveth always in the midst of blazing fire, the fire of God's presence.

It is a presence to be seen and felt, not learned or remembered.

It is a presence not to be put by, so pervading, so interwoven with life and nature.

Verily Divine presence hath electricity, it quickeneth the heart and the nerves, and maketh the very hairs of the body stand erect.

Hence true worship is no ceremony or form in honour of a dead or distant deity, but the living homage of the soul to the living and near God.

But the near is dear by nature's law.

And God is both living and loving.

Hence faith holds living and loving communion with Him who is dearer than life.

It establisheth a personal relation, even that between the son and the father.

It buildeth a domestic altar in the heart for the Author of the universe, and saith—*My* God, *My* Father.

The Thou of its prayers is as much a reality perceived by the spiritual eye as a personal God held in personal attachment.

The vividness of perception is equal to the warmth of the heart, for in faith, knowledge and love, belief and trust, are one.

Faith in Immortality.

Faith liveth in anticipation.

The future is its dwelling-house.

It fixes the foundations of life on the realities of the next world and eternity, not on the vanities of this world and time.

Verily the world is a toyshop and time a running stream, and true wisdom shuns both.

The fool delighteth in toys, and doth revel in vanities, but faith is not deceived thereby; it seeketh substance and reality.

It knoweth well that all is vanity and hollowness here, and never selleth its desires, hopes, and affections to temporal objects.

It is above all the fleeting phenomena of the world, above its joys and sorrows.

Earthly afflictions cannot torment it, nor can earthly sorceries fascinate it, for it is dead unto their influence.

Faith is a new creation.

It is the death of the flesh and the regeneration of the spirit.

Hence it is dead to all the temptations and fears of this world, and is alive unto God and eternity.

It is ever encompassed by the realities of eternity, it firmly walketh on its solid ground, feedeth on its luxu-

riant harvests, and stretcheth its endless life on the lap of the Everlasting Spirit.

It liveth in and unto the next world, and careth solely for immortal life.

And so far as this little world is preparatory thereto, it engageth the serious thought of faith.

Thus where others purchase toys and dance in giddy merriment, faith gathereth discipline and provisions for immortality.

Its heart is in the vast kingdom beyond the grave, where it recognises its true home and its Father, and feels comforted.

The next world is to it not an abstract conception, but a scene of homely realities.

Therein it feels domestic interest, its sweet and blessed home for ever.

How to render that home happy is all its care and aim.

To dwell for ever in that home under the guardianship of Infinite Mercy, free from sin, far from suffering, and secure against death, is its only hope and prayer.

Faith in the Moral Law.

When the heart is fixed on God and immortality, and perceiveth its relation to both, it devoteth itself to the one, and prepareth itself for the other.

Thus faith ever striveth after righteousness, for righteousness is the true service of God and the provision of immortality.

And as the law of righteousness is absolute and immutable, even as the will of the Supreme Governor,

Faith upholdeth it in its integrity and fulness.

In all that it thinks and says and does, it is pledged to adhere to truth, all truth, and nothing but the truth.

And with the unswerving fidelity of a covenanter it followeth in all circumstances that which is right, and abjureth what is wrong.

It despiseth compromise and hateth fractional religion, which divideth its service between God and Mammon.

It serveth God as its only Master.

It never justifieth evil, whether great or small.

The least contact with iniquity is abomination and defilement in its sight.

It loveth purity and holiness, and abhorreth every form and manner of sin.

It strictly followeth in all things the high standard of God's moral law, and layeth up purity and righteousness with great care.

Power.

Faith conquereth weakness, want, and woe, for it findeth in God manifold power, sustenance, and joy.

It is the victory of the spirit over the flesh, of truth over the world.

Faith counteth the thought of weakness wickedness, and the language of weakness an abomination.

I cannot—faith never uttereth that odious phrase.

For betwixt the will and work it findeth the path straight.

That it willeth that it doth, and never doubteth success.

Faith is a mighty giant whose nerves are of steel, and whose eyes speak defiance.

It feareth no man, and despiseth the threats and intimidations of the mighty.

Sovereigns quail before it, and from crowned heads it exacteth homage.

It prostrateth millions in open encounter, and planteth God's banners before the cannon's flash.

It worketh wonders and achieveth impossibilities, and the world in amazement doth say—What manner of man is this who worketh these miracles?

For faith is strong in the strength of the Almighty, and hath invincible power.

Resignation.

Faith is the promise of daily bread and its fulfilment.

Nature is its granary, and the world its storehouse of provisions.

Its habitation is in the regions of content, and it knoweth no want.

Where others cry for food it mocketh privation, and enjoyeth life with confidence.

It taketh no thought of the morrow's bread, and deemeth it scepticism to lay up provisions for the future.

For faith liveth in resignation, and hath absolute trust in providence.

It dwelleth secure under the kind care of that God who feedeth the fowls of the air, and the beasts of the wilderness, and the fishes of the sea, and the trees which do grow without toil.

Confident and thoughtless even as they, faith careth not for food or raiment.

And as they are cheerful and glad though nought be in store, even so is faith, albeit penniless and ragged.

Joy.

Faith rejoiceth in the All-Blissful God, and findeth joy immeasurable in His service.

It is ever calm, and is not ruffled by the fluctuations of fickle fortune.

It is the deep full ocean of peace, and doth never ebb.

Though midnight gloom surrounds it, it enjoyeth within meridian sunshine.

With forbearance and resignation it blunteth the edge of sorrow.

With hope and patience it converteth the bed of thorns into the bed of roses.

It is beyond the reach of penury, for its riches are the treasures of grace.

Even on death-bed it looketh bright and cheerful as an angel, and besetting clouds do but add to its beauty and glory.

SELF-SACRIFICE.

Faith is the surrender of self to God.

It thinketh not what it shall eat or drink, but how it shall serve and glorify the Lord.

It sacrificeth self and the world on the altar of God, that it may say with wholeness of heart—I am Thine.

It selleth all it hath and followeth God, and reserveth nought for self.

It dedicateth its whole life, heart and soul, mind and body, unto Him, and saith—Not my will but Thy will be done.

It taketh no thought of joy or sorrow, and maketh duty its only concern and the Divine will its sole aim.

But the maturity of faith is love, for love completeth the union which faith beginneth.

Then duty and desire harmonize.

Then the soul saith—The Father and I are one.

Humility.

Faith has no merit in its own eyes.

It liveth more in the passivity of obedience than in the activity of the will.

It acteth under extreme force of moral compulsion, which enfeebleth the sense of will.

It delighteth in resignation, not egotism; in prayer, not self-sufficiency; in the Master's glory, not its own.

Faith is but the instrument of God in good works, and never ventures to think, *I* do.

Only the sins and shortcomings are its own.

God is glorified in its godliness, but self-convicted in its failings.

So likewise all the glory and all the praise for good works it invariably giveth unto the Lord.

But suffering and odium, tribulation and death, it readily accepteth as its portion.

It boasteth not of the good that is done, but it feels mortified for what is not done.

It keepeth account only of its omissions and imperfections, its misdeeds and idleness.

Though it may do much good and bless untold nations and generations, it knoweth well the light is not its own, but belongeth to the Sun of Holiness.

Such is its mysterious dependence upon the Master that humility is at once its criterion and its ornament.

By it faith is known, in it lies its beauty.

WISDOM.

Faith is true wisdom, which is noble and divine.

It loathes prudence, which is earthy and mean.

Prudence is the arithmetic of fools.

It weigheth consequences, counteth loss and gain, and measureth utility, but hath no regard for truth.

And as the wind tosseth the dry leaf, so do fear and shame lead the worldly wise hither and thither.

They have no wisdom of their own, and traffic in other men's opinions, always using those in demand.

They are not their own selves, but other men's selves.

Having no principle to guide them, they turn with the wind and float along the tide.

A rude rustic is wiser than they, and a child can overturn the very foundations of their philosophy.

Deluded men! wise in their own conceit, they are but the slaves of fashion and popularity.

But faith never courteth popularity, nor doth it accommodate itself to fashion.

It is firm and unyielding, and is built on immovable principles.

Its wisdom is the wisdom of truth, which never varies, though fire should become as cold as ice and the sun breathe darkness.

Faith has originality, freedom, and self-reliance, and never deigneth to take lessons from the world.

It firmly walketh upon the counsels of conscience, which are the revelations of God.

Progress.

Faith is perpetual progress heavenward.

It disdains the beaten track, it soars while others crawl.

It scorns the world's control, and defies its command —Thus far shalt thou go.

God is its aim, it refuses to obey the law of limitation.

Progress is its life, to stop is to die.

The highest form of goodness doth not satisfy it, though it may contain the whole of the world's religion.

Above the highest it seeketh a higher still, and beneath the deepest it seeketh a deeper still.

SINGULARITY.

Faith is singular and moveth in its own ways, which are past finding out.

Geography cannot find its latitude and longitude.

Nor can arithmetic compute its age, nor history portray its true life.

Philosophy hideth its face in shame after vainly striving to ascertain its why and wherefore.

Verily its actions are unintelligible to the world, and its life is a deep mystery.

Hence it is charged with idiocy and madness.

Its enthusiasm is indeed madness in the eye of the world, and all its movements are folly.

Faith is fool because it mocketh the idols which the world doth gravely worship, and setteth equal value on gold and straw.

And faith is mad because it forsaketh the ways of the world, and with wild enthusiasm accomplisheth its peculiar ideas and maketh much mischief.

It hath no respect for custom, and speaketh and acteth outright as it thinketh.

It findeth honour in slander and joy in privation, and it danceth in the midst of great tribulation.

It smileth where others weep, and it goeth into sackcloth and mourning where others exult.

Faith has many eccentricities which the world must needs deride.

But these eccentricities have their centre, which verily is higher than any the world can see or conceive.

Faith dwelleth high in its own world, and is above all earthly computations and sympathies.

And is known only to cognate spirits, who, of whatever age or clime, live with it in that invisible world.

Persecution.

The progress of faith is to be gauged by its distance from the world.

The more it advances the fewer its companions, the smaller the circle of sympathy, and the more inveterate the world's antagonism.

Persecution is inevitable, mild at first, but deadly in the end.

It is the price due to the world for living above it.

Hence some laugh at it, others hate it, some revile it, others denounce it.

The world cannot bear with it, and at last puts away this living fire with dirt and death.

Ridicule is the seal wherewith the world marks its disapprobation of faith when it begins its mission.

As faith advances, the reprobate world waxes wrathful

and malicious, charges it with arrogance and selfishness, and condemns it as a dangerous impostor.

If faith still persists in its obstinate work, the world's tribunal passes severer sentence.

Deadly tortures are inflicted, and behold the martyr of faith glorified amid the blaze or on the cross!

Thus ridicule and contempt, anger and hatred, slander and reviling, coercion and torture, violence and death, these are the unavoidable recompense of them that seek the honour of living unto freedom and faith in this wicked world.

DEIFICATION.

And yet some there are who through simplicity and ignorance run to the other extreme.

They kneel down and offer homage and worship to faith, for they think it to be of God.

They idolize it, attribute to it all manner of supernatural power, and adore it as God incarnate.

But the phenomena of persecution and deification are essentially one, and betray the same ignorance.

Whether men crucify or deify, they only confess the superhuman excellence of faith and their inability to comprehend it.

The one is negative, the other is positive testimony.

The one hateth away faith from the world, and thereby acknowledgeth it is not earthly; the other exalteth it to the skies, and confesseth it is divine.

RESURRECTION.

The world cannot discern faith when it lies too near.

And it requireth due distance to lend clearness to the sight.

Hence it is that the prophet who is hated and condemned at home is honoured abroad, and while the land of his birth denies him, distant nations gratefully acknowledge him as their own.

Or the world needeth a glass to rectify its vision, and this death alone presents.

For through death faith is seen in truer colours, and better understood.

Then the refraction through prejudice, envy, and ignorance is corrected.

Hence unto the prophet that leaveth the world loaded with indignities a shrine of posthumous glory is built.

And thus it is that faith shineth more in resurrection than in life.

THE THEIST'S PRAYER-BOOK.

"I will bless the Lord at all times: His praise shall continually be in my mouth."—PSALM xxxiv. 1.

"God has not forsaken me. May I not forsake Him."—*Introduction to the* TALAVAKAR UPANISHAD.

Morning Prayer.

O MERCIFUL Father, whose benevolent providence has protected me during the defenceless hours of sleep, accept my morning tribute of prayer and praise. I thank Thee that Thy loving-kindness has enabled me to enter upon the duties of another day with renewed energies and spirits. All things proclaim Thy glorious providence, and Thine infinite goodness unto us. Before I go forth to the labours and enjoyments of the day, I would place my whole trust in Thy guidance, and consecrate the energies of my body and mind to Thee.

Strengthen and prepare me for the trials which await me this day. May Thy counsel regulate my mind, may Thy love warm my heart, and may Thy sacred presence go with me as the light in my paths. Curb each impure desire, restrain each worldly craving, and sanctify all my aspirations and feelings by leading them to Thee. Make me prompt and faithful in the discharge of my various duties, and in all my intercourses with the world keep my conscience void of uncleanness. Grant that temptations may not shake my fidelity to Thee; grant that

amidst all the vicissitudes of life I may cleave to Thee firmly. Teach me to remember that to attain Thee is the sole destiny of life; and help me to spend the precious hours of this day and all days accordingly. Do Thou, O Everlasting Father and Friend, enable me to grow continually in purity and faith, that each day may find me nearer to Thee.

Evening Prayer.

I approach Thee, O Lord my God, with humble thanksgivings for the manifold mercies which thou hast showered on me this day. Each joy that I have experienced,—each desire that has been gratified,—each breath I have inhaled speaks of Thy goodness and calls forth my gratitude. Thy fatherly care has been with me all day, and has protected my body and mind. I praise Thee for the opportunities and means of good which Thou hast given me—for each holy thought and aspiration Thou hast enabled me to indulge, each virtuous deed Thou hast enabled me to perform.

Thou knowest, O Thou Omniscient God, what sins I have committed this day; Thou knowest how far I am wanting in that strict obedience to Thy law which Thou dost require from us. With deep penitence now I implore Thy mercy. Chasten and purify my soul by

inflicting due retribution, and arm me with resolution not to fall into my sins again. Without Thine invigorating spirit we cannot subdue the temptations which assail us. Fill me, therefore, Gracious Lord, with strength and constancy and faith, and help me to turn away from all that is evil and impure. May every day of my life be spent according to Thy will. Permit me now, O Lord, to retire to my bed with a heart full of trust in Thee; and grant that if I live to rise from this sleep I may consecrate my renewed energies to Thee. But if this night be my last night on earth, and my waking be in the regions of eternity, may I be carried on the wings of Thy mercy into the blessed mansions of purity and joy everlasting.

In Prosperity.

Gracious Father, teach me so to enjoy the felicities which Thou hast unsparingly bestowed upon me in Thy great mercy, that they may not act as a snare to my soul. May Thy blessings, instead of inflating me with arrogance and vain glory, fill me with humility and fervent gratitude to Thee. May I remember that they are not designed to make me worldly-minded, but to call forth my greater and more earnest exertions in the cause of Him from whom I have received them. Grant that the temptations of prosperity may not drown the voice of conscience;

grant that amidst all the enjoyments and hopes of affluence, my heart may steadfastly cleave to Thee—Thou Giver of every good that we possess. Teach me, Kind Lord, that as I cheerfully enjoy Thy gifts now, I may be prepared to abandon them as cheerfully, if need be, and be satisfied with whatever position I may fall into. Keep my heart alive to the vanity of the world, and help me to remember always that the highest honours and the sweetest joys of this life are only for a moment. And may I always aspire to that prosperity and that wealth which perish not—the prosperity of the soul, the wealth of a righteous heart. Be with me always, O Lord, and preserve me from temptations.

In Affliction.

Help me, O Lord, who art with us in prosperity and in adversity, in joy and in sorrow, whose providence extendeth over the happy as well as over the poor and distressed, help me to bear my lot with patience and content. May I not deplore my lonely condition, but thank Thee that Thou hast placed me under the chastening and humbling influences of affliction, and opened my eyes to the hollowness and uncertainty of earthly felicities. May I specially rejoice that even in this fallen state Thy fatherly affection has not left me. When no

hands are near to succour or console me, when the world has altogether ceased to smile on me, Thy loving arms are around me. I beseech Thee, O Thou Helper of the helpless, Thou Friend of the distressed, to invigorate me with Thy spirit, that I may resolutely bear the strokes of affliction, however severe, and with unflinching forbearance endure all privation and hardship. May affliction or sorrow never draw me away from the duties which I owe to Thee; however low my position may be, may I always retain Thee in my heart—Thou All-Merciful Lord of the poor. Save me from discontent and despair, from vexation and heaviness of heart. Animate and gladden me with assurances of Thine infinite love, and enrich me with the treasures of Thy spirit. Thou art my all, O Lord; may I not consider whether I am rich or poor, but earnestly strive to discharge my duties to Thee in faith and love.

For Fortitude.

God Almighty, inspire me with Thy spirit, and help me to place my firmest reliance on Thee, that I may boldly encounter and subdue the temptations of life. Preserve me from the fear of man and the service of mammon; keep me from whatsoever bindeth my affection to the vanities of the world. Teach me to remember

always that I have a high and sacred mission to fulfil—even to dedicate my whole life to Thy service; and arm me with resolution and constancy, that I may advance in the path of my mission with unfaltering steps, turning neither to the right nor to the left. May I learn to prize duty above all things, truth above the riches and honours of the world, Thine approbation above the esteem and applause of man. Make my love and fidelity towards Thee so unshakable that I may not only sacrifice my worldly interests for Thy sake, but do so with joy, remembering that Thou art dearer than the dearest objects. Vouchsafe unto me, O Lord, fortitude and enthusiasm, that if the whole world were to stand in hostile array against me, I may not swerve from Thee, but manfully vindicate and uphold Thy cause in the face of all opposition and persecution. Help me so valiantly to fight for truth, in such unyielding and uncompromising spirit to obey Thy commands, that I may, if need be, lay down my life at Thy feet amidst the difficulties and hardships of martyrdom. To thy name, O Thou Omnipotent God, be everlasting glory.

For Deliverance.

O Holy Father, amid the temptations and perils of the world Thou only art my refuge; Thy protection is my only hope. Conscious of sin and corruption, where

shall I, O Lord, repose my troubled heart but upon Thine infinite mercies? I am Thine, Thine for ever; unto Thee do I cry, O my God; send me not away for my sins, but heal me, and root out the evil from my heart. O how solemn are my relations to Thee, and how awful therefore is my iniquity! Being Thy child and servant, I have disobeyed Thy commands: being the object of Thine unbounded affection, I have ungratefully turned away from Thee. Though Thou didst constantly bid me eschew evil, and call me to Thy path, I neglected Thy bidding, I heeded not Thy call. Thy love to me, O Lord, is infinite; but I love Thee not, my love is fastened to the world. The magnitude of my guilt is immense, and makes me tremble to stand before Thy holy face. Deliver me, O Thou gracious God of Salvation, and purify my soul with the waters of penitence. Deliver me from corrupt thoughts and actions. Deliver me from an unclean heart; from bad company and counsel; from hypocrisy, fickleness, and uncharitable dispositions. Deliver me from worldliness, and whatever tendeth to turn away my love from Thee. Teach me to search my heart, and sacrifice whatever is wrong in it. When unworthy desires arise in my heart, and passions tempt me to evil, may I prayerfully throw myself upon Thy mercy, and with Thine aid fortify my soul. In all my spiritual endeavours help me to look up to Thee for light and strength, for Thou art my all, O Merciful God.

Self-Consecration.

I beseech Thee, O Thou God of love, to engage my whole life in Thy service. Bind me to Thee by the sweet attractions of Thy love, and grant that nothing on earth may alienate my heart from Thee. Make me so thoroughly Thine that I may cleave to Thee for ever—in the hours of woe and the days of gladness, in weakness and strength, in health and sickness, in my labours and recreations, in my domestic affairs and social intercourses. Wherever I may be, in whatever work engaged, may I serve none but Thee, may I follow none but Thee. As Thou hast taught me to worship no created object, to serve no idol, cast out from my heart that spiritual idolatry which draws away my love and energies from Thee, and devotes them to the pursuit of some favourite passion —that idolatry which makes the soul bow down before avarice, fame, ambition, or the felicities of the world. Keep me from all sorts of idolatry, and teach me to acknowledge Thee as my only Master, the One True God. May I always remember that the sole aim of my life is to find Thee, and may all my thoughts and words and actions turn to Thy glory. May my whole life be pervaded by Thy holy spirit; may Thy love be the centre of all my actions. If there is aught in a corner of my heart which I love for its own sake, and which I cannot sacrifice for Thee, help me to root it out. Divert

my affection from the world and establish it firmly in Thee, that I may hanker after nothing but Thy pleasantest company. Gracious Lord, enable me, I beseech Thee, so thoroughly to devote myself to Thee that I may live and die amid the sweet joys of true resignation.

Death-bed Prayer.

Gracious Lord, the time is approaching when I shall depart from this world. All my enjoyments and felicities have forsaken me, my dearest relations and friends are turning their faces from me,—and alone as I did come, alone shall I depart. From all dear connections and pleasant objects of this world for ever cut off, I am about to launch into that vast eternity which stretches forth before me. O Thou Father, Preserver, and Guide, Thou whose hands have always protected me, accept my last but feeble tribute of gratitude for the blessings which Thou hast bestowed upon me, and especially for the strength and opportunities with which Thou hast enabled me to serve and worship Thee amidst the temptations of the world. Known to Thee are the manifold sins which I have committed in my life. Regenerate and purify me by Thy holy spirit, and receive me into Thy keeping. Help me, O Lord, to feel Thy love in this deserted and helpless state. My spirits are declining, my senses are

failing me; no object brings me delight; there is none to console or comfort my heart. All round me is darkness. Do Thou, O Kind Father, reveal Thy loving countenance at this solemn hour, and fill me with the sweets of Thy company. I thank Thee, Lord, that Thou hast not forsaken me, that Thy hands are near to help and protect me when all other hands are away. I thank Thee for Thy assurances that Thou wilt never forsake me, but wilt continue to animate and purify me by Thy love, time without end. Thou only art mine, mine now and for ever, my Dearest Father, my Everlasting Friend. To Thy fatherly care I commend my family, friends, and brethren. Bless them, O Lord, and keep them for ever under Thy protection.—The world is fast going out of sight. Permit me now, Dear Lord, to depart in faith and hope, and lead me to the regions of purity and peace.

Prayer for the Use of Religious Schools.

We have assembled again, O Thou Ever-blessed God, to investigate Thy glories, and the momentous truths of our destiny and salvation. Vouchsafe unto us Thy enlightening and invigorating aid, that we may be enabled to accomplish that object. Save us from prejudices and errors, and the bewildering perplexities of controversy. O Thou Father and Instructor, nurture our souls in true

faith. Quicken our consciences, and keep us always alive to our duties and responsibilities. Above all, teach us that reliance upon Thee is indispensable. As Thou exaltest our minds in the knowledge of truth, do Thou also train our hearts to a thorough love of Thee, and our wills to a practical obedience to Thy law: for if we do not practically fulfil Thy law, faith is unprofitable. Whatever truth we learn of Thee, may we at once apply to our life; whatever duty we learn may we at once put into practice. Teach us to be assiduous and persevering in our pursuit of truth, and to avail ourselves of all blessed means of improvement which may come in our way. May the writings of the devout fill us with good thoughts; may the example of the righteous quicken our aspirations and strengthen our resolves; may constant communion with Thee purify our souls; may the remembrance of the brevity of life keep us from delays and the vanities of the world. Bless this school, O Lord; bless them that give and them that receive instructions. Keep Thy holy light steadily before each one of us, and enable us to grow in faith and rectitude, here and hereafter.

Family Prayer.

O God our Father, who hast bound us together in this family by the ties of domestic affection, help us to draw

near to Thee. Thou art the Guardian of our lives, the Giver of every good, our Guide and Counsellor. We regard it as our best privilege that Thou hast permitted us to call Thee our Father, and to bow down before Thee in filial trust and obedience. May we never forget Thine infinite mercies; may we rejoice that Thou, Ruler of this universe, the Infinite Lord of the earth and heavens, art present at this family altar to hear and accept our humble prayers. Sweeten and strengthen those relations which bind us to each other, by drawing unto Thee the affections of each one of us. Foster in us right feelings towards each other, and cast out selfishness, jealousy, and whatsoever creates discord and ill-will among us. In all domestic joys may we gratefully remember Thee; in all domestic calamities may we learn to place our trust in Thee, knowing that in Thee is all our good. O Thou loving God, who with more than a mother's affection dost feed and protect us, preserve the souls of Thy children in Thy holy keeping. Chastise us if we do wrong; bring us back to Thee if we run astray. Help us to keep our hearts from impurity, and our hands from unrighteous actions. Send unto us meekness and humility, and prepare us for all the vicissitudes of life. May we live as Thy obedient children and faithful followers. Thou art the Lord of this family; make this home the abode of divine love, purity, and faith, of peace and mutual good-will. Bless this family, O Lord, and

make it truly Thine. Father of all families on earth, extend Thy glory everywhere, and draw unto Thee the hearts of all Thy children. To Thee, O God, we consecrate our hearts and souls, that we may be Thine everlastingly.

Congregational Prayer.

We thank Thee, O Beneficent God, that Thou hast gathered us again in this sacred place of worship to glorify and adore Thee. The blessed hour to which we were earnestly looking forward amid the anxieties and troubles of the week has now arrived. Permit us to approach Thee, and prepare our hearts that we may feel Thy sacred presence. O Thou Light and Love, Thou art everywhere; Thou art before our eyes in all the objects we behold; Thou dwellest in the innermost recesses of the heart. Everywhere is Thy benignant face, and Thy loving arms are around us all. Help us so to concentrate our souls in Thy all-pervading spirit, so to feel Thy holiness and purity, that each corrupt desire, each worldly craving may perish, and all the sentiments and feelings of the soul may be brought at Thy feet. May the pleasures which we now enjoy in Thy company last for ever: may they continue to sweeten our whole lives and endear Thee to us everlastingly. Vouchsafe

to keep us always under the shadow of Thy protection, and guide our steps in the thorny paths of the world. Amidst the woes and sufferings of the world, be Thou our joy; amid its darkness be Thou our Light; amid its temptations and persecutions be Thou our shield and armour. Promote amongst us good-will and affection, sanctify our dealings with each other, and bind us into a holy brotherhood. May we aid each other in doing and loving that which is good in Thy sight. Teach us, O Lord, to spend all our days in Thy service, and aspire to be partakers of the rich blessings and lasting joys of the next world. Be with us always, Thou affectionate Father, and enable us to grow steadily in Thy love. Bring all men under the protection of true faith. May Thy dear name be chanted by every lip, and mayst Thou find a temple in every breast. And unto Thee we ascribe everlasting glory and praise.

Thanksgiving and Praise.

Almighty God, we would praise Thee and declare Thy mercies with joyful hearts. Thou art our Father, and the source of all the blessings we enjoy. At Thy command the sun giveth us light and heat, and the moon sheddeth its serene lustre, and inviteth us to rest and sleep. By Thy law the uncounted stars above bespangle the heavens,

and the fields beneath smile in the luxuriance of harvests. Thou upholdest the earth and heavens, and the countless myriads of animated beings. Thou givest us food and clothing, and the manifold pleasures of the body. Each breath that we draw is Thy blessing. Wherever we turn our eyes, we behold the exhibitions of Thy mercy. Not a moment passes but it reveals Thy marvellous goodness. All objects prompt us to gratitude, O Lord, and call forth our fervent praise. Thou art the life of our life; Thy right hand preserveth us. Our sustenance cometh from Thee, and all our delight proceedeth from Thee. When we are hungry Thou feedest us; when we are weary Thou givest us rest. When woes and calamities afflict us, Thou wipest off the tears of our eyes; when despair overpowereth us, Thou sendest us hope and consolation. When we are utterly cast down, Thou comest to help and cheer us. When we are involved in sin and wickedness, Thou dost hourly knock at our hearts, that we may receive Thine aid, and be saved. Though we forget Thee and seek Thee not, Thou keepest us always under the shadow of Thy mercy, and doest what is good for us. Thy mercies, O Lord, who can describe? Infinite is Thy kindness! Unbounded Thy paternal love unto us! May Thy kingdom spread over the whole earth. May false beliefs and false worships perish: may the sun of truth shine upon all mankind, and may all hearts worship the True God. May our lips praise Thee

for ever, may our souls always send forth fervent thanksgivings unto Thee. May all families and all nations chant Thy mercies. And unto Thy blessed name, O Lord, glory be for ever and ever.

THE END.

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